THE UNITARIAN REGISTER

FEBRUARY 1959 30 CENTS

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By Paul G. Hoffman

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By Theodore D. Lockwood

POPULAR TASTE AND THE AGONIES OF THE YOUNG
By Harvey Swados

Rehearsing to Sing with the Chicago Symphony

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12/59

OPEN FORUM

Plight of Little Rock fellowship raises questions about best methods of extension throughout South

To the Register:

Thank you so much for the good November issue of the *Register*, and particularly the article by Ben H. Bagdikian on Unitarianism in Little Rock and the needs of the fellowship there.

I have been active in a fellowship in Alabama for the past six months and have been doing a lot of thinking about whether Unitarianism can become a significant force in the deep South and how its growth can be spurred. Mr. Bagdikian hit the need of many of our Unitarian groups in the South when he spoke of Little Rock's needs (1) for a Unitarian-owned meeting place, and (2) for a minister to support the liberally inclined who could speak in the community with some moral authority, job security, and the strong conviction evidenced by his being in the Unitarian ministry.

Many more people in the South can be reached by knowledge and reason if more effort is made to communicate with them. This is proved by the fact that the younger, better educated people in the South are more liberal than the older generation.

I wondered why there weren't more Unitarian ministers here when I returned to the deep South after being as far north as Arlington, Virginia, but of course it is because Unitarian ministers go where Unitarians are. Still, wherever Unitarians have been led by articulate, full-time ministers their numbers have usually greatly multiplied, as in the Washington, D. C., area. . . . The biggest problem with lay leadership seems to be that lay leaders do not have the time that ministers can give.

Unitarian fellowships get excellent help in the way of informational and educational material. There doesn't seem to be enough systematic, personal contact with professional leaders. . . .

I have questions about the advance of our movement in the South which I would like to explore further, and hope other Unitarians will do the same:

1. Is the present policy, of helping most those groups large enough to support a minister, a sound policy for the South?
2. Can money be raised to give more help to fellowships of less than fifty families in communities where there are unusual barriers to the growth of liberal religion?
3. Could there be ministers at large, serving possibly four or more fellowships?
4. Could fellowships and small churches not likely to need a large building be helped to finance purchase of a large house, where they would have rooms for Sunday School classes (a tremendous problem) and also freedom to speak without jeopardizing rented space?

I believe the Huntsville fellowship can eventually acquire church status and influence with no more contact with professional, full-time leaders than we now have. I hope so, because my four children live too often unwashed in a dirty house while I work on this cause!

We are growing, both in numbers and enthusiasm here in Huntsville. But we could grow more and give more with more help in the early stages of our growth. — EVELYN FALKOWSKI, *Huntsville, Ala.*

WATCH THAT WORDAGE

The Unitarian Register regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

To the Register:

Sometimes it seems amazing that two pieces of Unitarian writing, each wholly reasonable within itself, can be so completely at variance in point of view.

Two such pieces have recently come to my attention. One was the very fine apology for the Unitarian Fellowship of Little Rock, Arkansas, which appeared in a recent [November] issue of the *Register* — an explanation of why that particular group of Unitarians has stood on the sidelines through all the Little Rock struggle so far. The other was an excerpt from the writing of William Ellery Channing, as follows:

"Honor all men; love all men; but fear none. Speak what you account the truth frankly, boldly. Do not wink at wrong deeds or unholy prejudices, because sheltered by custom. . . . Never shrink from speaking your mind through dread of reproach. Wait not to be backed by numbers. Wait not till you are sure of an echo from the crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own. It is not necessary that you should keep your property or even your life, but it is necessary that you should hold fast your integrity." — FELIX ARNOLD, *Little Rock, Ark.*

To the Register:

Ben H. Bagdikian, reporting on Little Rock [November *Register*] does an excellent job of factual reporting. He gives a dramatic report on the intensity of emotion connected with the race-relations dilemma in the South. He reports that "friendships have been ended and marriages seriously strained by this explosive issue."

But then Mr. Bagdikian starts to dream. The Supreme Court declared that segregation is morally wrong; therefore, all this feeling that he describes so vividly should by some magic just go away. Perhaps the Supreme Court could hand down a few more decisions and get rid of juvenile delinquency, drunkenness, the high divorce rate, and many other social evils.

The facts are as he reported them. Right or wrong, the feeling is very real and very strong. The roots of the problem are many and deep. Among them is the competition of the negroes and the poor whites for the same jobs in a not-too-prosperous economy. Is the feeling much different from the intensity of hatred by the union worker for the scab? And the Unitarian fellowship, by integrating itself, is regarded in the same light as the strike breaker.

Another reason for the intensity of feeling is the first Reconstruction. The Supreme Court would have the South enter another reconstruction period. Where a law is made by people living outside of the area affected, is enforced by armed troops, and is opposed by the great majority of the people involved, it is no longer government of the people or by the people, but is tyranny. Yet violent opposition is anarchy. Is it any wonder that Mr. Bagdikian finds that most institutions in the South can't advocate either position? — WILLIAM H. ROSS, *Marietta, Ohio.*

To the Register:

While reading the article on the role played by Unitarians in the integration controversy, I wondered what happened to those Unitarian young people whose public school has been closed.

We certainly should see to it that not a single Unitarian misses a day of schooling.

I propose that some existing agency at 25 Beacon Street act as clearing house in this matter. It is suggested that families of other congregations, preferably those located close to their hometown, take in these young people and thus enable them to go to school until their own school reopens.

THE UNITARIAN REGISTER
25 Beacon St., Boston 8, Mass.

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If individual congregations are unable to raise the necessary funds, surely there are several Unitarian organizations which can help out. Expenses should be small — may consist mainly of traveling money for occasional weekend and vacation visits home. . . . — WERNER R. MATTERSDORFF, *Toronto, Ont.*

To the Register:

I am not a proofreader, but I spotted a mistake in Ben H. Bagdikian's article, "Little Rock: The Plight of a Fellowship." In telling of his conversation with the Rev. Wesley Pruden, he asked him "how he reconciled his rejection of non-Caucasians with his spiritual saint, non-Caucasian Jesus."

Just how does Mr. Bagdikian class Jesus as a non-Caucasian? Jesus was a Jew, and Jews are certainly Caucasian, as are most of the people of southern Asia from the Mediterranean to the eastern part of India.

I don't think this changed the intent of his sentence any and I fully agree with what he had to say. — W. C. ALLEN, *Palisade, Colo.*

What's there to choose? None knows whole truth

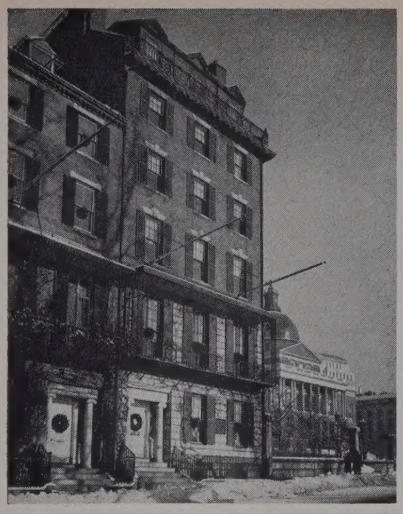
To the Register:

I was very much arrested by Ethel Edwards Morriss' letter in the Mid-Summer issue, and I cannot help asking her the question, "Who is speaking of choosing what?"

Although far from being a veteran Unitarian (my wife, my five children, and I are only a-few-months-old Unitarians), I have succeeded in absorbing the multiple essence of Unitarianism, without getting heartsick. In fact, my mind has grown hungrier for the food, so abundantly and generously provided by "a consistent opposition to something expressed by someone." I feel that I now possess more life and more vitality than I ever did before, while under the dogmatic yoke of an untouchable tradition. I depend, as many others do, upon the *Register* to keep myself in constant spiritual motion, toward the achievement of "peace amidst dissent."

It is indeed a blessing that so much radiance, emanating from so many different minds, finds its way to our conscience, heart, mind, through this unique magazine, giving to all people an unprecedented opportunity to express what is often uppermost in their "selves." It is truly expressive of man's search for the true values of life, within the realm of human reality. If the human drama consists of a conflict inherent to the nature of man, prompting him to speak himself to the human race, the *Register* is the medium through which one can freely expose others' tendencies, thereby showing one's own tendencies.

It is why I have no fear of being shut off from discussion by any one of my fellow Unitarians with whom I may disagree upon matters related to man's incessant quest for truth. It would certainly not affect my thinking to the point of "forcing" me to take the suicidal step of going back to the dogma "with tradition behind it." On the contrary, I believe that Unitarianism can be the spiritual haven for all thinking beings willing to admit that "No man by himself is of God, no man by himself knows the whole truth." — JOHN F. MITTON, *Erie, Pa.*



25 Beacon Street

Never been in Boston; would see '25 Beacon'

To the Register:

Those of us who have recently started receiving the *Register* are continually seeing references to "25 Beacon Street" . . . [but] have never been to this address. Would it be possible to run a picture in some future issue? — CHARLIE FISCHER, *Wooster, Ohio.*

One month's articles 'worth subscription'

To the Register:

I wish to express my appreciation of the amazing *Register* of December, 1958.

The discriminating article on the Unitarianism of John Milton in the Cromwellian age of Calvinism, the fine account of the discovery of Channing by Capt. Basil Hall, and "What's Christmas?" by Peter Putnam are of a very high order.

These articles are worth a full year's subscription to any person and I wish that every Unitarian in the land, together with numerous others, might read them.

This type of journalism is worthy of the great cause it represents, and wins great credit to its editors. — WILLIAM S. MORGAN, *Berkeley, Calif.*

A bit of translation from English to English

To the Register:

Refer to the ad for Harry Meserve's book, page 29 of the November *Register:*

"Peace of mind may be found only in no peace of mind."

"Salvation from anxiety may come only from anxiety."

"Only the discontented may inherit contentment."

Translated,

"War is peace."

"Ignorance is knowledge."

"Slavery is freedom." — FRANK SCHULMAN, *Youngstown, Ohio.*

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COVER: Several members of the junior choir of the First Unitarian Church, Chicago, Illinois, led by the Rev. Christopher Moore, rehearse for their recent appearance with the Chicago Symphony Orchestra. Story on Page 26.

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EDITORIALS

Editorials express the opinions of the individual editorial writers

TRUTH AND THE SHADOW OF DOUBT

I think that a truth is a proposition which refers to some facts and corresponds to those facts. This is the most prevalent traditional meaning, and I believe we should adopt it because it will make the subject of human knowledge more intelligible.

When I say that man has evolved from Mesozoic lizards, cold-blooded reptiles with long tails, who lived about 120,000,000 B.C., the proposition is true if, and only if, man has in fact evolved from such organisms. What makes a proposition true is not the evidence for it, nor its verifiability, nor its verification, nor its wide acceptance, nor the fact that it works, but the facts to which it refers. If they are exactly as it states them to be, then it is a true proposition. If not, it is false. To be true, what it asserts must be absolutely or completely in accordance with the facts, that is, 100 per cent accurate. In this sense truth is absolute.

Truth is also absolute in the sense of universality. A proposition cannot be true for one person and false for another. It is never true for or against anybody, nor is it false "for" or "against." If the facts are as stated by one person, then that proposition is true in absolutely all cases (universally) whenever anybody asserts it or has it in mind.

Though absolute in two senses, truth is also relative in two senses: (1) It involves the double truth relationship of reference to some facts, and of correspondence to them; and (2) where it exists it is an actual cognitive experience in a relation of dependence upon the brain of a biological organism. All experience or consciousness is an attribute of the neurons of the central nervous system, which are a form of protoplasm, a substance.

While we have much absolute truth, we seldom have strict or absolute certainty as to its being true. Certainty and probability are a matter of the evidence for it and against it. There is almost always at least a trace of evidence against the truth of any proposition, true or false. Darwin's theory of evolution may be false. The evidence is, of course, overwhelming, and I believe that it is absolutely true. But I am not infallible, nor was Darwin, nor is anybody else. The claim of infallibility, when made, is likely to be a compensation for the absurdity of the doctrines promulgated as infallible. And always the evidence might be misleading. There is always a shadow of doubt, perhaps amounting to only one-tenth of one per cent. Then with 99.9 per cent probability or favorable evidence, we have what is properly called *popular* certainty, which is a strong conviction producing actual belief. But we do not have *strict* rational certainty, which would be 100 per cent, or total probability, meaning that all of the evidence of experience, as interpreted by correct reasoning, is favorable.

Clearly the shadow of doubt in no way prevents the proposition from being absolutely true. A defect in the evidence for a truth is no defect or inaccuracy as to the facts referred to in the truth itself. Nor does a little doubt (hesitancy in belief) prevent us from *knowing* that it is true. Knowledge is properly defined as a proposition, believed with strong conviction, which is well-evidenced and true. Any doubt negates strict or absolute certainty, and this latter we do not have except in the immediate intuition of present experience. But the joke is that we do not need it.

I think that ninety-seven per cent of the beliefs of most enlightened folk are absolutely true. I am convinced that ninety-seven per cent of mine are (normal people have a considerable amount of Emersonian self-reliance). I cannot specify which of my beliefs fall into the three per cent which are false. If I could, they would not be my beliefs. Any belief of mine might fall into this group. All of my beliefs *may* be false; but I do not think so. I can get on very nicely with my self-reliance, with absolute truth most of the time (I think), and without absolute certainty as to anything beyond my own present consciousness.

GARDNER WILLIAMS

A NEW POPE

A new pope has assumed the grave burdens of his unique office. He becomes the unlimited sovereign of the world's largest religious establishment in a time of global uncertainty and turmoil. He rules over an institution which, despite popular belief to the contrary, *does* change and is continually changing. Under his direction, what will be the shifts of emphasis, of priority, of interest?

Within his realm he exercises real and absolute power. He brings into the Vatican a new staff whose ideas are likely to be younger ideas than those of their predecessors. For better or worse, the world's future will be deeply influenced by the mental habits, character, energy, and experiences of the new figure who claims to be Christ's vicar on earth.

What about *our* attitude?

The Catholic Church now claims as an adherent nearly one out of every five Americans. Catholic influence is a major factor in the political life of western Europe. The awakening giant of South America is at least nominally a Roman Catholic. With large Catholic populations behind the Iron Curtain, Rome has a direct and vivid concern with the politics and statesmanship of the cold war.

These are factors in our lives which we simply cannot afford to approach either with blind prejudice or with saccharine platitudes.

There are some very basic principles on which people like ourselves are as far apart from Catholic doctrine as we are from Communist doctrine. We must preserve our moral perspective on these principles without permitting our feeling to spill over into personal bigotry. There are things Catholic which we must accept as part of the naturally diverse realities of human life; there are things Catholic which we should praise as enriching the lives of all men; and there are things Catholic which we must oppose and resist. What is required of us is to be able to tell these things apart and to deal with them accordingly.

JACK MENDELSOHN, JR.

A GREAT MAN'S GREAT BOOK

Was George Washington or Abraham Lincoln the greater man? Did William Ellery Channing or Theodore Parker do more for American Unitarianism? One need not indulge in these schoolboy debates to determine who is the greatest Unitarian clergyman of the twentieth century. He is John Haynes Holmes — undebatably!

None of us can pick the right century to be born or the right geographical spot in which to live and work. John Haynes Holmes made the most of his opportunity. And what an opportunity he had: New York City and the United States in the first half of the twentieth century! Every good cause was his cause and he was active at the beginning — from the American Civil Liberties Union to the NAACP. He "prematurely" argued for the independence of India and he "discovered" Mohandas Gandhi for the American people

John Haynes Holmes ministered to a historic church in the middle of Manhattan. Despite a series of misfortunes, he stuck with it until Phoenix-like it rose to become the great Community Church of New York which continues to make a prophetic impact on city and nation. He became a great hymn writer and his hymns are sung today in churches of many denominations. His supreme gifts as a preacher were not confined to his pulpit, for he spoke from platforms throughout the world. These sermons, in one form or another, found their way into almost a score of his books.

John Haynes Holmes was a Unitarian — and is today a Unitarian. He was not, however, an Organization Man. He withdrew from fellowship with the American Unitarian Association, with sadness but with courage, when his denomination supported war.

In recent years Dr. Holmes has had the leisure to write his autobiography. It will be a great book because it comes from a great life.

It is something of a miracle that the book was written at all. The volume was many years in the writing. These were often difficult years, when his body was wreathed with sickness. But he persevered. The entire book was written, often painfully, by hand.

This book unquestionably will be a fascinating kaleidoscope of the half-century for every religious liberal. It will make new Unitarians knowledgeable of their past. It will make old Unitarians ashamed that they lived through so much without often themselves knowing — and doing. It will make all Unitarians proud that such a one as John Haynes Holmes was their contemporary.

I Speak for Myself — published in February by Harper and Brothers — should be in the home of every Unitarian and on the table of every Unitarian bookstore. Certainly it will be on the tip of every informed Unitarian tongue.

HOMER A. JACK

FRANKLY SPEAKING

I believe that Unitarianism today has an emancipating message that the whole world needs. It is our essential faith in the dignity of human nature. Orthodox and evangelical Christians talk about their gospel, which seems to me to be a contradiction in terms, for gospel means good news, and I should say that it was decidedly bad news that God placed a curse upon the children of men six thousand or any other number of years ago, and that four thousand years elapsed before His wrath was sufficiently assuaged for Him to send His son to earth to partially atone for that sin. It doesn't make sense in the light of the parable of the Prodigal Son, or of Jesus' counsel that we should forgive our brother not only seven times, but seventy times seven times, no matter how he shall offend us.

We have a gospel that makes other gospels look pale indeed. It is our belief in man, and in his infinite potentiality. The sophisticated theologians say that he is helpless, and that as was illustrated in the tower of Babel, the more he builds himself up, the more he is bound to fail; his humility can get him nowhere: he is an unworthy sinner. And if he tries to do better, his pride will be his pitfall. Over against these sophisticated theologians are the millions today who have no belief at all, and who are apathetic toward principles and values. They would never sail with Columbus or Elder Brewster any western seas, or push back any frontiers, or cross the mountains or the prairies for a better life. They haven't any really dynamic hopes or any vital confidence in the future. The world is filled in our generation with philosophies of despair as well with indifference; but ours is a faith and a philosophy built upon Emersonian self-reliance and dedicated to what James Freeman Clarke made the fifth and final point of his beliefs, "the progress of man."

I say frankly, never mind totalitarian states and totalitarian churches; never mind the reactionaries or the cynics of a secular society; never mind tyranny or bigotry on the one hand, or apathy or atheism or misanthropy on the other hand. This is the hour for liberal religion to inspire the progress of man and to sanction and spread democracy in the world.

> "O long-expected dawning,
> Come with thy cheering ray!
> Yet shall the morning brighten,
> And shadows flee away."

Liberal religion claims, and must claim, with a clarion voice, that man is a child of nature, and of nature's God, and that he has a right to shoot at the moon, and that his destiny is among the stars. He is but little lower than the angels, poetically speaking, and he "shall triumph and reign over all the earth." He wasn't created in a state of perfect grace, but more wonderful than this idea is the divine mystery of life, and the manner in which the scum on the pool was succeeded by the fern that waves in the breeze, and by the butterfly and the eagle and the ape and the Buddha and Savonarola and Saint Francis and Mahatma Gandhi. Man didn't fall from grace when he ate the apple that Eve plucked from the tree of knowledge, but he rose to the comprehension of the difference between truth and falsehood, and right and wrong. If such a day existed, it was not the day of his cursing, but the day of his blessing. God was not wrathful with him; rather must it have been most emphatically at that very moment that God beheld his creation, after perhaps six billion years, instead of six days, and said, "It is good."

O, I know that there is evil in the world, and so do we all. And so did William Ellery Channing, as he preached in the shadow of the Napoleonic era, conscious of the ambition and the hate and the tragedy of human life, and of the physical and psychological diseases that attack and torture both individuals and society; and yet he never forsook what he called his one sublime idea, "the dignity of human nature," and he worked for the laboring classes, and he was ready to affront the whole respectable community, of Boston, or of the nation, for the defense of William Lloyd Garrison, and of Elijah Lovejoy, and he sent Dorothea Lynde Dix on her unprecedented errands of mercy to the hospitals and almshouses throughout the land and abroad, because of his conviction with regard to that dignity, and the native liberties and longings of the soul. The Almighty would not drown the whole race save for Noah with his Ark, and I don't think that he will be discouraged with man or punish him, to the extent of showering the earth with atomic bombs, and leaving but one lonely man and his family on some modern Ararat, but if Providence were to become so discouraged and so vindictive, I believe that Channing and Parker and Starr King and Henry Bellows would still proclaim the dignity of man, and face the future with courage and determination. That is the essence, and that is the unconquerable genius of liberal religion.

The good news of our faith is that there is positive virtue and an infinite potential in the human breast, that man was born to dream, and that (as John Haynes Holmes has asserted) "the will to do is the capacity to achieve."

I said that liberalism's hour has struck; and it is time for us to know, as the Galilean taught, that "all things are possible to him who believeth." Dilworth Lupton once wrote a book entitled, *Religion Says You Can.* Liberal religion says you can, anyway; this is its good news. We have penetrated the heavens, and plumbed the oceans, and we can explore and exploit the vast reaches of the human soul. We are mastering nature in a way that would utterly stagger the imaginations of our grandfathers, and we can master ourselves and human nature too. We are not any more limited morally or psychologically than we are intellectually or scientifically. We have spanned the Golden Gate and the Mackinac Straits and the Hudson River and we can bridge the gaps that divide the races and the nations and the classes of mankind. We have learned to send money and technical assistance abroad, and we can learn to export confidence and goodwill. As the prophet hoped, 2600 years ago, to convert swords into plowshares and spears into pruning hooks, we, or our children, can convert battleships and bombs and 50 billions of dollars into the creative arts of civilization and the productive labors of peace. We can end war and build brotherhood.

I am not arguing, I should say in conclusion, that the Kingdom of Righteousness and Peace can be realized tomorrow, or next week; but I am arguing candidly that it is the business of liberal religion, and of the free church, to visualize that kingdom, and to strengthen its witness, and to increase its endeavor, and its sacrifice, in behalf of that kingdom. I am arguing that the Commonwealth of Man is the most practical solution of our problems, and the most pressing need of our time, and that it is no more illusory or impossible than skyscrapers and spaceships are illusory or impossible. Gilbert K. Chesterton said that if more of our statesmen were visionaries, we would get something really practical done. I am arguing that we need a vision ("a people without vision will surely perish") and we need the patience and the perseverance to make that vision come true. We need to devise liberal things, and by liberal things to stand, so that we do not falter or fail in our testimony to the principle of freedom, or to the spirit that is within us.

DANA MCLEAN GREELEY

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

THE BEATITUDES: A SHEAF OF MEDITATIONS

Blessed are the poor in spirit

Give us to feel our spiritual need. May the knowledge that we are poor be our first step in becoming rich toward God.

Wash us clean of pride and complacency, that the grace of new and childlike beginnings may work freely within us.

In an ignorance that thirsts after knowledge, in a loneliness that yearns for communion, in an emptiness that hungers to be filled, may the passion of the true seeker stir to life and growth within us. And may this longing itself be our beatitude.

Blessed are they that mourn

May we not be spared those sufferings that come to all who think and feel. May we never be indifferent to another's pain. Give us to choose suffering rather than insensitivity, the riches of compassion rather than the poverty of living apart from others. Lead us through the door of our common sorrows into the many mansioned house of understanding.

May the comfort of those who give comfort to others be ours; and the glad homecoming of those who, although they have sown in tears, bore precious seed, and return rejoicing, bringing their sheaves with them.

Blessed are the meek

Give us to be numbered among the gentle, the considerate, the unobtrusive: lowly enough to enjoy the earth and its fruits, generous enough truly to possess and to partake only with others.

Weed out arrogance and conceit from our nature. Give us to act without contention, without scheming, without self-assertiveness. Grant us the awe and the courage to be meek, for only they who walk humbly with Thee shall love and possess the earth, in fellowship.

It is the meek and not the proud, the gentle and not the violent, the forgiving and not the vengeful, who will cause community yet to encircle this earth. They make nothing their own and possess all things. They help bring the golden age when the age of gold ends.

Blessed are the merciful

Give us this day a reawakening of the divine gift and capacity of imagination: the imagination which can see and understand a brother's need, the imagination which is the mother of pity and understanding. Give us not to pass by on the other side of the road, for every loss of mercy is a loss of soul.

Teach us to see in all men our brothers, and in all children our own. Give us to know that none can live so far away from us as not to be our neighbor, and none can be so unlike us as not to be of the same family.

The love which measures or exacts is not love, for love is self-given.

Blessed are the pure in heart

Give us to be singlehearted in purpose and desire. Give us oftener a childlike simplicity and singleness of desire toward the beautiful-good. Let the staying power of a greater love set and hold our direction.

Give us the grace, as often as may be, of that singleheartedness that sees more clearly. May our eyes be opened and our vision cleansed, through harmony, wholeness and an outgoing love — opened and purged of inner darkness, to the inward stirrings of an awakened divine life, to perception of the divine potential in others.

May we come to know that if we do not find God everywhere we shall not see him anywhere.

Blessed are the peacemakers

May we have peace within, through overcoming division and conflict of self against self, through obtaining the forgiveness of being forgiving toward others. May our inward peace radiate quietness and confidence to others.

Give us to be peacemakers at home and with our neighbors. May we refrain from judging, and never give full scope to our anger. May we accord the respect that elicits respect, and build creatively with others mutually enriching relationships.

May we hate exclusiveness, cruelty, and war. May we join with other peacemakers everywhere in doing God's work, who would gather all persons and all peoples into one family, children of the light and members one of another.

Blessed are they that hunger and thirst after righteousness

Let us cast our lot among the "have-nots," spiritually. Save us from the satisfactions of the righteousness that is small and mean and narrow. Give us to hunger and thirst for justice, which is difficult, and for complete honesty, which is even more difficult. Call us back to beginnings. Draw us down into the darkness of non-realization. Bring us face to face with the ancient sins and cruelties of men, still latent within us. Give us to feel there the stirrings of something better: the good seed longing for light and warmth, aspiring toward blossom and fruitage.

Save us from self-content. Visit us again and again in the pain and the beatitude of hungering and thirsting for good.

Blessed are they that have been persecuted for righteousness' sake

Grant us the grace to be of those who would be persecuted rather than persecute, who would be cursed rather than curse, who would suffer injuries rather than inflict them. Looking backward, we can see that they whom the Present persecutes are often sent to it from the Future. Give us not to seek persecution, nor to court opposition, but humbly to measure our thoughts and deeds, whether they be really of the Future.

Give us to learn, in some measure, the love which the world so much needs: the love which loves the enemy and therefore has none, the love which can become saviour to the one who crucifies. May we know that the Father of all beings only listens to us when we speak as brother of all beings.

The quest for peace

Private citizens can help bring to bear influences to change Russia's attitude

By PAUL G. HOFFMAN

Because I wished to determine whether we could expect any co-operation from Russia's leaders in our quest for peace, and, if so, what form it might take, I eagerly accepted the invitation of the American Association for the United Nations to serve as a member of a delegation to meet in Moscow with the officials of the Soviet Association for the United Nations.

I saw an unusual opportunity to make such a determination because I should meet with top-flight government officials. Furthermore, with the UN as the topic for discussion, the subject of peace was certain of attention.

I was not disappointed. During three days of meetings we heard from fifteen Russian officials — and they heard from us. I was asked to lecture to the officials and top staff of the Institute for World Economy and International Relations of the Academy of Science of the U. S. S. R. My subject was "Prospect for Peace." The discussion that followed was frank, friendly, and revealing. It tended to fortify a tentative conclusion I had reached as to the attitude of the Russian government officials.

No one in Russia wants war

I can say with complete assurance that no one in Russia, from Khrushchev to the woman street sweeper, wants war. Further, I am certain that Khrushchev and his political associates will co-operate with us in seeking to *avoid* a general war. I fully expect that the efforts to develop techniques to guard against surprise attacks will be fruitful. I also expect progress in the evolution of an inspection system in which both Russia and the United States may place reliance.

I do *not* believe that Khrushchev and his associates are ready to co-operate with the United States in supporting actively projects which will take us toward peace.

The distinction between activities designed to avoid a hot war and those which have as their goal the ending of the cold war and the achievement of a durable peace may seem subtle, but it is real.

Paul G. Hoffman, for many years a corporation executive, is perhaps best known as the former chairman of the board of the Studebaker Corporation, as administrator of the Economic Co-operation Administration (1948-50), and as a director and past chairman of the Fund for the Republic. The accompanying article is an abridgement of an address presented recently before students of California State Polytechnic College at Pomona.

The reason Russian government officials wish to avoid a general war is that they know it would mean the destruction of Russia. The reason they will not co-operate in the achievement of a durable peace is that they wish the U. S. S. R. to replace the United States as the world's leading nation. They would rather bedevil us than work with us.

Pressure may work

There is only one way, in my opinion, to shift the attitude of the Russian leaders so that they will work with us toward peace. Persuasion won't work — pressure may. Our problem is to bring to bear on them — to engineer — new influences which will force a shift. I believe there are three influences of great potential strength.

The first exists inside Russia. I am convinced that the Russian people and Russia's new middle class — consisting of hundreds of thousands of teachers, scientists, engineers, doctors, and administrators — not only wish to avoid war but to move toward peace. These men and women are our potential allies, whether they realize it, because they want what we want — tranquillity to pursue careers and improve standards of living. Above all, they crave dignity; and since dignity comes only with freedom, a conflict of interest must exist between them and the power bureaucracy. Our problem is to get to them, and, through them, to their political masters.

Influences outside Russia also can affect the Soviet leaders. The support of the heads of satellite nations and neutral nations is a matter of deep concern to the members of the power bureaucracy in their jockeying for power and prestige at home. Even though we cannot get to the power bureaucrats directly, we can and should attempt to get to them through the Nehrus, Titos, and Gomulkas with whom they are in frequent contact.

Finally, there is the contagion of freedom. We have behaved as if communism were the most contagious of ideas, a disease of the mind against which we must quarantine ourselves; as if our ideals cannot compete with those of communism. The truth is that events have proved freedom to be an infinitely more explosive ideal than communism. The East Berlin riots of 1953, the Poznan uprising, the bloody Hungarian revolt of 1956, and the continuing migration from East Germany to West Germany show that the ideal of freedom flourishes even under communist dictatorship.

Against this background we must shape strategy. Our goal should be to reach the groups which can influence the Soviet leadership. The best way, in my opinion, is through bringing together the peoples and governments of the nations of the Western World and of the unaligned nations in a common and determined drive for peace — a program of do-able, specific projects.

Conference works toward program

In an effort to contribute toward the development of such a program, a unique conference was held last August 14 through 21 in Bern, Switzerland, under the auspices of World Brotherhood, an international organization whose distinguished co-chairmen are Dr. Arthur H. Compton, Paul-Henri Spaak, Gen. Carlos P. Romulo, Chancellor Konrad Adenauer, and Mme. Vijaya Lakshmi Pandit. The conference, a seminar attended by seventy persons from five continents, was convened to consider a report prepared by fifteen men who comprised a "working party."

The members of the working party shared two compelling convictions: First,

that there is an urgent need for a change in the direction in which the world is heading, a move from higher tensions to lower tensions, from a speed-up to a slowdown in the armaments race, from a not-too-cold cold war to a situation in which real progress toward peace is possible; second, that while the central responsibility for progress toward peace clearly rests with governments, the time has come when there is much that private citizens should, can, and must do.

The members of the working party were not government officials — merely private citizens. Adlai Stevenson, emerging from five weeks in Russia and the satellite countries, was one of the conferees. Dr. Galo Plaza, chairman of the UN team of observers and former President of Ecuador, flew in from Lebanon. G. L. Mehta, for many years ambassador from India to the U.S.A., and Tamon Maeda, chairman of Japan's National Commission for UNESCO, made the long trip from their home countries. From the new nation of Sudan came Dr. Saad Ed Din Fawzi, its economic adviser. Western Europe was well represented by Paul Reynaud, former Premier of France; Pierre Schneiter, former President of the French Assembly; Dr. Albert de Smaele, chairman of the Economic Council of Belgium; Axel Springer, publisher of *Die Welt* of Hamburg, Germany; and David Astor, publisher of the *London Observer*. One of the most valuable conferees was Dr. Abol Hassan Ebtehaj, chairman of the seven-year-plan of Iran. Present from the U.S.A., in addition to Mr. Stevenson, were Shepard Stone, journalist, Dr. Henry Wriston, and myself.

Those who initiated the Bern conference knew that if it was to be fruitful, there was need for much advance work in identifying promising projects and providing full information about them. Dr. Phillip Jessup, professor of international law at Columbia University, accepted responsibility for organizing that activity.

Long-range goals determined

Mr. Mehta, chairman of the working party, proposed that before considering specific projects, we attempt to determine long-range goals. They were (1) the substitution of law for violence in the settlement of disputes among nations; (2) an "open world" with freer communication and travel; (3) a better life and a better living for the people in the less developed nations; and (4) the strengthening of the United Nations.

1. Substitution of law for war and violence in the settlement of disputes among nations. This goal has greatly strengthened appeal because of the advent of nuclear weapons. To the moral arguments which have been offered against the use of force is added the practical argument that war cannot be made to pay. A great war between great nations could bring nothing but mutual destruction. If nations, particularly great nations, no longer can successfully use force to settle disputes, they must resort to negotiation, and, if that fails, to a world tribunal. If world tribunals are to be the final arbiters, national armies will be outmoded — there will be need only for an international police force.

If we accept enforceable world law as a long-range goal, we should proceed with all possible speed to expand the jurisdiction of world tribunals and to limit armaments. As modest steps toward these goals, the working party suggests that to expand the law of nations:

a. There should be an abandonment or modification of "reservations" and other devices which deter free resort to the International Court of Justice. It should never be considered an unfriendly act for one government to call upon the court to decide a controversy with some other government.

b. Each nation, employing such procedures, public or private, as seem most appropriate to its own situation, should establish commissions composed of persons technically qualified to work out detailed proposals for the development of the law of nations. The work of such commissions should be co-ordinated through the UN in order to identify areas of agreement.

c. In the case of those nations which accept an expanded role for international law, the role should be made operative as among them without waiting for universal acceptance. In Dr. Jessup's words, we should inaugurate a "law bloc."

2. An "open world." The members of the working party were unanimous in their view that if we had an "open world" today, if people of all nations could travel freely and communicate freely, we could hope for rapid progress toward peace. Unfortunately, while in some areas restrictions on communication and contact have been lessened, in others restrictions are as tight as they ever were, and too often tighter. The news of a virtual clampdown on communications and contact between East and West Germany which has been imposed by Russia is particularly distressing.

Russia is not the only nation which is keeping its curtain intact. We in the United States have insisted that any easing of restrictions must be on reciprocal bases. Long ago, in my opinion, we should have invited all peoples who had legitimate business in the United States to come and see us. It should be obvious that the more Russians, Chinese, and other presently isolated people see America, the better they will understand us.

Among many projects recommended by the working party in the field of communication, I have arbitrarily selected three:

a. Establishment by the UN of a committee to report on passport and travel restrictions throughout the world. The working party believes that freedom to travel and to communicate across national boundaries is a right of the individual and not a privilege to be granted or withheld arbitrarily by governments.

b. The establishment by the UN of a group to promote the termination by all nations of censorship of news and publications, and the jamming of broadcasts, so that there can be a free flow of ideas, books, periodicals, and newspapers.

c. The inauguration of two campaigns, employing all the techniques so successfully used in the organization and administration of the International Geophysical Year, to (1) determine the cause and cure of the diseases which annually destroy millions of lives, and (2) to increase the world's food supply and nutritional values.

3. Economic aid. The working party agreed that the extension of aid to less

PRAYER

Slowly, very slowly, the truth comes to us.
There are those who build kingdoms of complexities
Afar off, apart from the world, in heaven;
They separate God from man by logic.
The jot and the tittle weigh heavy with them.
But there is always the knowledge
In the pure in heart that in each man
There is something of God, and
This is enough. It reaches out
To brother man, for there somewhere
Beneath all is the mystic sense of deity.
Beyond all logic, beneath all manufacture
Of thought it lies, to illumine man.
Its answer is clean and clear.
The kingdom is in the hearts of men.
Protest it not, the kingdom is with all men,
And this is good. Heaven responds when man
Prays and acts to do his human best.
Amen.

— ARTHUR GRAHAM

developed countries by more advanced countries is politically wise and economically justifiable. It is politically wise because there can be no durable peace unless that one-third of the world's population now living in poverty and ignorance is helped to a better life and a better living. It is justified economically because if we do not move toward peace, the defense budget of the world will increase by many times the amount needed adequately to finance a generous development program of aid. (It is my personal opinion that if economic aid is limited to that which can be used effectively, the annual cost for the next several years would be less than five billion dollars. World defense expenditures this year will be more than 100 billions, and they are scheduled to go much higher.)

Of the many excellent proposals recommended by the working party in the field of economic development, five, in my opinion, are of particular importance, all of which have the support of the executive branch of our government:

a. Strengthening the resources of the International Bank for Reconstruction and Development. The World Bank has done an extraordinarily effective job. It can be even more effective with increased funds.

b. Strengthening the resources of the International Monetary Fund so it will be better positioned both to assist in stablizing the world monetary system and in facilitating the flow of trade.

c. Speeding the authorization of the Special Project Fund for the UN now under consideration by the General Assembly. This measure authorizes the establishment of a 100-million-dollar fund to finance study in depth of the resources of the less developed countries which are planning development programs. The studies will include not only natural resources, management skills, worker skills, but also the capacity of countries to absorb aid.

d. The establishment of a new multi-nation agency, co-related to the International Bank for Reconstruction and Development, to analyze and meet needs for long-term loans for both income and non-income producing projects. The newly emerging countries are in great need of loans repayable over periods up to thirty years.

e. Creating an international civil service so that increased personnel will be available to assist the governments of newly emerging nations to set up proper administrative machinery. Such international servants, on loan to a new nation, would train native personnel.

IDEA POOL

Before the 12th century we find, here and there, in the upper ranks of the clergy, the expression of doubts as to the legitimacy of inflicting the sentence of death on heretics. But no such doubts recurred after Innocent III had ascended the Papal throne, and the Church had achieved its majestic and powerful unity. Orthodoxy, having become a body of doctrine which was imposed on all men and on all their activities, could no longer tolerate dissidence, and every individual opinion, every deviation from the norm, became a crime. — Henri Pirenne, A History of Europe, Vol. II, p. 10. *A Doubleday Anchor paperback (A156b).*

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"There are truths which are not for all men, nor for all times." — Voltaire, letter to Cardinal de Bernis, April 23, 1761.

Three measures to strengthen UN

4. Strengthening the United Nations. The most authentic study of what is needed to strengthen the United Nations is, in my opinion, that made by the Commission to Study the Organization of Peace of the American Association for the United Nations. The working party selected three measures as being of special significance. They are the establishment of a permanent peace force of observers, the affirmation of the control of outer space by the UN, and the administration of the Antarctic by the UN.

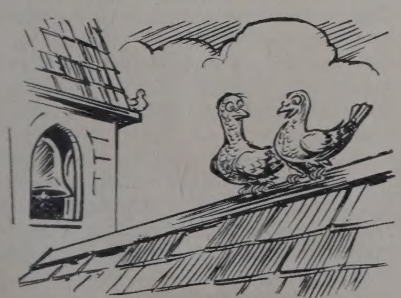
a. Because of his experience in Lebanon, Dr. Plaza urges that in the development of a peace force for the UN, we think not in terms of an army of soldiers, trained for war, but of a cadre of observers skilled in the art of maintaining peace in troubled areas. He stated that, in many situations, one unarmed observer was more efficient in quieting a stormy situation than one hundred armed soldiers. Furthermore, most nations would hesitate to invite the intervention of a UN army, but would eagerly welcome a peace force of observers.

b. The Russians have entered no claim to outer space on behalf of their famous dog Laika, nor have we on the strength of the three "Explorers" we have hurled into outer space. It is highly improbable that any nation will claim such sovereignty, but, to be safe, the General Assembly should affirm that no state has, or may establish national sovereignty in outer space, which must remain the common domain of all nations and under United Nations control.

c. The situation in the Antarctic is very different from that of outer space. A number of nations have entered dubious claims for sovereignty. However, there has been complete co-operation among all nations in the scientific explorations during the International Geophysical Year. Present proposals which call for continued international scientific co-operation might well be expanded into plans for the administration of the Antartic by or under control of the United Nations.

Any estimate as to whether these activities will have the slightest impact upon Khrushchev and his associates is a conjecture. They are, at best, only a small beginning. Much more is needed.

Until the attitude of the Russian leaders is changed, progress toward peace can be only slow and faltering. If it can be changed, a giant step toward peace could be taken.



"We should have claimed outer space."

"Because we are underdeveloped, we are asking the International Bank . . ."

Our right to heresy

The quiet American heretic — suppressed, or just timid?

By PAUL BLANSHARD

Paul Blanshard, a Washington, D. C., attorney, is the author of several Beacon Press books, the latest of which is a revision of American Freedom and Catholic Power *published in 1958. This article is adapted from an address delivered recently at All Souls' Church (Unitarian), in Washington.*

Unitarians never have been entirely respectable. The very existence of Unitarianism, since Michael Servetus was burned at the stake with Calvin looking through the smoke, has implied an assertion of the right to be a heretic. Complete acceptance of Unitarians would be an index of their futility.

Heresy, says the dictionary, is religious opinion opposed to authorized doctrinal standards. As a lawyer, I want to ask the question: What is an American's legal right to be a heretic? As a layman, I want to ask: What is an American's cultural and social right to be a heretic? As a heretic, I want to ask: What are my obligations?

Legal right almost absolute

On the federal level, the legal right to heresy is almost absolute. The First Amendment forbids Congress to make any law prohibiting the free exercise of religion. The free exercise of anti-religion is included by implication. "The law knows no heresy" — that is one of the sentences from the Supreme Court's decision in the case of *Watson* vs. *Jones*. The law knows no orthodoxy, either — at least nominally. There are a few ceremonial flourishes in our courts which are rather painful for non-theists, but they can be taken with good humor. When the great majority of citizens acknowledges some religious preference — the trial census indicates over 90 per cent, while the figure of membership is probably 61 per cent — some ceremonial recognition of the faiths of the majority is to be expected. Aside from that natural favoritism, the unbeliever is truly on the same level in our national law as the believer, and largely because of a Supreme Court that is really broad-gauged on questions of faith and heresy.

When the session of the Supreme Court began last October, the Crier, in a Prince Albert coat and well-creased trousers, stood up as the judges entered through the red curtains and shouted: "Oyez! Oyez! Oyez! God save the United States and this honorable court!" Then everybody sat down and went to business. In that court, the men of any faith or of no faith stand equal. Neither religious prejudice nor denominational loyalty seems to have twisted the free judgment of any of the nine men.

The court's most famous cases on religious freedom in recent years have been the Jehovah's Witnesses' cases of 1940 and 1943 about compulsory flag salutes. The State of Pennsylvania required children to salute the flag if they wished to attend public schools. Parents who were Jehovah's Witnesses objected, saying that was against their religion because in Exodus 20:3 was written: "Thou shalt have no other gods before me." At first, the court, by a vote of 8 to 1, said that the Witnesses had to salute the flag or leave school. Three years later, the judges reversed their decision, 6 to 3, and accepted the reasoning of Justice Stone that "even if we believe that such compulsions will contribute to national unity, there are other ways to teach loyalty and patriotism."

Oddly enough, I agree with the minority in the later flag case, even though I think compulsory flag salutes are foolish. I don't like to see men place sectarian taboos on larger and larger areas of social behavior which are primarily non-religious. Of course, the matter is entirely different when a political power tries to impose on anyone a definitely religious commitment, such as the "under God" phrase in the present flag salute.

Rights and duties conflict

In practice there is no fixed boundary between the right to be a heretic and the duty to be a good citizen. It depends on the balance of values. When an issue can be labeled "public welfare," the court may curtail both heresy and orthodoxy. In any case, national security comes ahead of personal freedom. For example, a Jehovah's Witness, the most extreme heretic in regard to most faiths, may distribute handbills, preach on some street corners, and fill Yankee Stadium to his heart's content. If he is more than twenty-one, and refuses a blood transfusion needed to save his life, he can die without being classed as a suicide — a woman in Massachusetts did so a few months ago because, according to the Witnesses, blood transfusions are contrary to Genesis 9:4 and Leviticus 17:14. But if a person should try to impose that kind of heresy on a child, even his own, his religious freedom would be taken away on grounds of public health. The courts would step in and have a baby with Rh blood-factor taken up by the heels and filled full of good, sinful, fresh blood, to be returned to his mother alive and kicking.

Cultural repression strong

The cultural aspects of the right to be a heretic are more serious and difficult than the legal aspects. If the law guarantees almost perfect heretical freedom, society does not. It exerts countless subtle and overt pressures upon one to suppress his doubts and assert his allegiance to conventional creeds.

An elected official never can be as frank about his religious doubts as a life-appointed judge. If he mentions religion in public, it must be in terms of effusive and guileless homage, particularly when it is not his religion. The *Congressional Record* is full of praise of Israel by Catholic congressmen, and eulogies of Catholic dignitaries by Jewish congressmen.

Woodrow Wilson, writing about other presidents, described how, "when the presidential candidate came to be chosen, it was recognized as imperatively necessary that he should have as short a political record as possible and that he should wear a clean and irreproachable insignificance."

Three years ago, when the Senate Committee on Constitutional Rights met to discuss violations of human rights, famous clergymen, lawyers, and businessmen assembled and solemnly assured the public that they were going to inquire without fear or favor into all areas covered by the Bill of Rights. Scores of witnesses and complainants came forward from over the country to submit evidence of violations of the religion clause of the First Amendment, by intrusions into public schools by Protestants in the South and by Roman Catholics in the Middle West. When the committee saw that it was headed straight for a religious controversy on a grand scale, that part of the inquiry was canceled, and invitations to those witnesses were withdrawn by telegram.

The radio and television code prohibits adverse criticism of any religion. On the air, a dissenter may dissent only affirmatively. The cue on creeds and heresy is: Be constructive; be positive; and, if possible, be vague.

In the postscript to *Lolita*, the author says that three subjects are still taboo in

most publishers' offices: a certain type of sexual theme; "a Negro-White marriage which is a complete and glorious success resulting in lots of children and grandchildren; and the total atheist who lives a happy and useful life, and dies in his sleep at the age of one hundred and six."

When religious deviations are purely negative, almost everyone deplores nonconformity. Freedom *not* to believe is curtailed sharply in our society by orthodox pressure. Cadets at West Point, Annapolis, and the Air Force Academy, for example, must attend church irrespective of their wishes, a requirement which is neither constitutionally nor culturally proper.

Loss of nerve?

The people who batten on superstition are very busy and very successful. While watching a celebration of the hundredth anniversary of the "miracle" at Lourdes, I thought of the current centennial of Charles Darwin and *The Origin of Species,* and I wondered whether the militant heretics had made as good use of this last century as the militant clerics. I think there must have been a loss of nerve, or such delusions as that of Lourdes would not claim so many disciples still. Perhaps a false tolerance of superstition has suppressed candor. Nobody talks in public about the harm done by teachers who say that cancer can be cured by the gushing waters of an ecclesiastical grotto, or by the warped view of history of teachers who believe with the Jehovah's Witnesses that the world is coming to an end before the Yankees win another World Series.

Too often, we judge the professional ethics of a doctor or a scientist more rigorously than those of an official moral leader of a church. If a doctor overstates a single item of evidence in the quest for a cure, we condemn him as a quack. If an ecclesiastical leader continuously promotes over-belief, we credit him with glowing virtue, even if he practices what Bernard Shaw would call unanimous, eloquent, and trumpet-tongued lying.

Actually, I think that Unitarians need not feel pessimistic about the total cultural advance toward candor as they look back over the last century. Half the Unitarian heresies of a hundred years ago are accepted today as part of the tradition of orthodoxy. The world moves away from superstition slowly, but it does move. Who cares today whether some magic form of parturition is a condition of divinity? It was not so very long ago, in the days of Mrs. Humphrey Ward and in the early days of Harry Emerson Fosdick, that the question rocked the whole literary world, and even threw up a great dissenting Protestant cathedral on New York City's Morningside Heights.

In the light of such adjustments, how should we heretics act toward the orthodox? First, we should impress them with the fact that we love them without loving all their ideas. The orthodox are established by name as good, solid, dependable people who live by the inherited values of their civilization, the main interest of which lies naturally in production and adjustment, not in new ideas. We could never build a world entirely of dissenters.

Most men are born into systems of faith or skepticism by which they live, more or less unconsciously, all their lives. Usually, only an emotional shock can break them loose. Once, fifteen years ago, I watched a Negro be turned aside from the main window in the United States Post Office in Panama, where we both were trying to buy stamps for letters to our sons in the service. I talked with that man afterwards. In that moment we faced each other, men whose most precious possessions were dedicated to a war for justice and freedom. Under the law of our country, he was not good enough to buy a *postage stamp* at the same window as I. There was no white orthodoxy left in me at the end of that moment.

The man at the post-office window wasn't shocked; he had lived in the middle of that sort of thing all his life. The heretics' duty is to produce the ideas and the emotional shocks that *will* shake men loose from *all* outworn moral and religious concepts. The task is both negative and affirmative. The negative, the necessary sweeping away of superstition, is useless without affirmative achievement. We are heretics because we believe something about moral ideals deeply and honestly.

As Unitarians, we believe in a moral life in this world, stripped clean of fantasy and lived without cowardice. Our burning bush is life itself, blessed by integrity, and illumined by candor.

History and the religious liberal

Liberal denies 'hidden meaning' of determinism, accepts individual responsibility

By THEODORE D. LOCKWOOD

If the religious liberal were asked whether history demonstrates God's judgment and constantly exhibits His purpose, he would probably answer no. Why?

Surely the desire to find God's will revealed in our account of human struggles has, initially, an almost irresistible attraction. The God-fearing man can find great satisfaction in assuming that history will offer a verdict in his favor. The religious authoritarian has even stronger motivation: he is seeking outside justification for his beliefs. But the liberal smiles at the crude assumption that we are under divine control historically, that the finger of God is writ large in human events, for he senses that this position is inappropriate for one who insists upon free will and tolerance.

Yet, in rejecting that notion, he still may search for some other hidden meaning in history. That is not strange. Impressed by his own complex historical situation, a man may feel that it is essential to find a "symmetrical whole" of which he is part.

To appreciate the predisposition to look for forces which give the world a sense of direction is a step toward answering historio-religious determinism. For all theories of inevitability represent surrender to the age-old temptation to produce a rationale for history without regard to the limits of historical investigation. To look briefly at a few secular versions of inevitability will help us to understand how seductive and illusory are those claims.

Modern determinism dates back almost two hundred years. Its beginning coincided with a new interest in scientific history, a term by which writers meant the discovery of natural forces to explain individual and group action. Nature, the state, civilization, races: these were the great forces moving man to his destiny.

Hegel, for instance, maintained that he could formulate history as a gigantic struggle toward the realization of a "transpersonal" world spirit. How did he

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know? He reduced empirical fact to his nebulous metaphysical theory by intuition. It was an impressive fraud.

Others were more sociological in their thinking. Positivists like Comte, followers of Darwin, and more recent collectivists sought to trace the development of societies according to impersonal factors. It mattered little whether the thesis emphasized climate, geopolitics, national identity, or class. All such concepts were to yield general laws of "social dynamics"; in effect, they reduced human experience to an analytical device as powerless to explain human nature in action as the supernatural renditions of a Hegel or religious authoritarian.

Marxism obviously has been the most challenging such thesis. Marx and his followers have asserted that the economic process contains forces which advance civilization toward the triumph of the proletariat. To find the cause of change in something so immediate and earthly as the mode of production continues to intrigue people who wish to find such an inexorable, secular force.

All theories of determinism, historio-religious or materialist, transfer responsibility for what happens from individuals inside history to a "process," "development," or "inevitable course of events" beyond history. Furthermore, those unalterable directive forces demand that history have a final goal, equally impossible to judge by reference to experience or reason.

Begin by rejecting final ends

That characteristic suggests that we begin by rejecting final ends as discernible in history. Reinhold Niebuhr phrased the problem paradoxically: "History does not solve the enigma of history." The liberal should welcome the lack of a solution. It means that there is nothing providential in the succession of events and that there is no reason to translate any one contingent event into a necessary consequence. A seventeenth century comment illustrating this tells of certain Christians who had escaped the initial ravages of the Black Death and then boasted of God's discrimination. "The next year they fell dead in their turn," the chronicler tersely remarked.

That comment is not irreverent. It is merely a way of saying that, if Providence is operating above our heads in such matters, I as a historian am compelled to say that it is, therefore, *over* our heads. The length of Cleopatra's nose may offer a better explanation of changes in Roman policy than a deistic appeal. The task is one of perspective.

How, then should the liberal regard history? At the outset he must steel himself to certain disappointments. The first of these is the limited recovery of the past. In particular, reason cannot consider the "body of facts" to which determinists appeal as empirically real or the pattern as totally valid. Why? The only accounts at his disposal were composed by fallible professors, scholars, and public figures, all capable of misrepresenting the records left behind.

He can apply no foolproof test to validate those accounts, nor can he say that he has exhausted all the possiblities of explanation. He does not have all the facts for either demonstration; he has only a limited collection which someone else left, often for highly contentious reasons. He literally cannot see back into history; he cannot separate it out scientifically; he cannot re-enact experience faithfully. The few facts recovered suggest as many contingencies as confirmations.

The second disappointment is that, whatever pattern deduced, it is merely a working hypothesis. Many students agree that political circumstances in Germany at the time of the Reformation provided Luther certain advantages in his struggle with Rome. The German princes were waiting for a pretext to break away from both the papacy and the Spanish Hapsburg Empire. That may lead one historian to conclude that the degree of political defiance meant success and that the religious element in the controversy was far less important. Another historian may see the steps in the religious controversy as the significant pattern and the political facts as background.

Although that example bypasses many details, it is reasonable to doubt whether history itself can offer any resolution for the contradictory interpretations. In no sense can we test empirically the political factor as it entered into men's thinking in 1520. We can only decide what makes best sense of the facts we can recover, without implying that there is but one verifiable hypothesis. By the same token, it is impossible to invoke divine sanction on behalf of reformer or papist.

IDEA POOL

"In my opinion man is dominated neither by the will-to-pleasure [Freudian] nor by the will-to-power [Adlerian], but what I call man's will-to-meaning, *that is to say, his deep-seated striving and struggle for a higher and ultimate meaning to his existence. This is his mission in life — his unique task — for there is a personal task waiting for each personality to be realized exclusively by him and by him alone." — Viktor E. Frankl in* The Saturday Review, *9.13.58; p. 20. Dr. Frankl is the author of a book to be published by Beacon Press in the Spring: "From Hell to Existentialism: A Doctor's Path to Existential Therapy."*

In accepting such reservations, are we reduced to admitting that history has no meaning? Yes and no. "Meaning" can be a synonym for a revelation; that is, another word for a hidden but fully explanatory pattern. As such, the criticisms already made apply: there is no basis for constraining some selected facts within a preconceived view.

On the other hand, if we rule out history as a testimony of faith, perhaps we can still say that history has been different, for instance, since the introduction of Christianity. Superficially regarded, this formulation has a sufficiently chastened air to be acceptable, but history cannot provide a conclusive meaning for even so mild an assertion.

We may assert that history is different because the world has Christians, or that the history of the world has been given a particular content in certain areas because Christians have existed. The strongest expression of this assumption can be found in the classic question asked of the Middle Ages: was Europe ever Christian? The question implies, of course, that Christianity affected the relation between personal values and public action in some ascertainable way. Certainly, the secularist may have trouble discussing the thirteenth century without mentioning religious ideals and church institutions; yet, the Christian apologist cannot demonstrate from the historical records themselves the purpose of God in the history of the West at the time of Innocent III. In other words, there is no historical means by which the religiously assumed inevitability of God's intervention can be proved.

Relief in accepting position

Recognition of those disappointments need not lead to a skeptical disregard of history. On the contrary, there is a kind of relief in accepting that position, built as it is on a humble assessment of man's perversity, for its chief critics are precisely those who maintain that everything we do follows a fixed plan. Wherever dropped in time, they argue, we would find the same answer. To pursue their argument further, can we not attribute our errors to another's will, to the arrangement of the stars, to the state of economic sophistication, or to "times out of joint?"

The liberal is among the first to distrust such an argument, for he senses that changes in time affect both men and institutions. The liberal has enough charity to allow men some responsibility in human action. The liberal is concerned with the fate of freedom. Just as he affirms that character, as well as cell tissue, plays its part in making men's lives, so also the individual contributes to the making of that composite called history.

Certainly the historian would have little to do if it were not for acceptance of individual responsibility. Why debate about alternative policies confronting either Luther or the papacy in 1520 if the script were rigged in advance? The conscientious historian balances circumstances, men, beliefs — even chance — before he suggests an intelligent explanation. People made certain choices for various reasons; the choices helped to bring about an actual state of affairs of which there is some record. Of course, there are conditioning factors and there are occasions when the historian is tempted to offer a causal explanation for events, but there are many instances when he can be reasonably sure that the choices were freely made.

The moral implications of my stand are apparent. We assume that man's reason approaches human affairs as understandable. No matter how involved, events are not exclusively chaotic nor fatalistically predetermined. The liberal has an obligation to point out the limits of history in the interest of free-choice, for if he refuses to attribute such freedom to human action, then he leaves no conceivable public realm under human responsibility.

This freedom is our blessing. In our churches we speak of the absolute worth of the individual, of the necessity for each man to arrive at his own estimate of the significance of life. No matter how wistfully we refer to past ages, we must face our own historical circumstances and try to serve as effectively as possible. We take advantage of accumulated human experience so far as we can apprehend it. We seek to impose our purposes on the next historical installment.

Thus, we do not feel broken by the weight of historical inheritance. We are willing to use our reason to fight for a new way of life, for the opportunity to try to understand why a being like man exists. In that effort men can use history.

But history does not make the decisions or reproduce answers for us; it can only help us by re-creating the experience of others. To this extent history encourages a kind of tolerance: a review of the Reformation can remind us of the humility needed in arbitrating matters of belief and should make us pause before declaring a crusade of righteousness against men who differ with us. History is cathartic, not categorical.

History has no goals towards which it is inexorably moving. It offers no rules which we must observe at our peril. We may wish that it did, yet the very limits of history become the basis of man's freedom and the affirmation of his responsibility. History depends on us: what we make of ourselves, what meaning we give to life as persons dedicated to freedom, applying our reason, and accepting the need for tolerance.

Popular taste and the agonies of the young

Tormenting discontent of American youth today revives challenge of Leopold-Loeb case

By HARVEY SWADOS

Within recent months, the Leopold-Loeb murder case has served as the theme of a movie by Alfred Hitchcock; novels by Meyer Levin, James Yaffe and Mary-Carter Roberts; a paperback case history; and a Broadway dramatization of Mr. Levin's most successful and fascinating *Compulsion*.

Superficially, it would seem obvious that this terrible murder and its aftermath — a sensational courtroom trial involving two wealthy, brilliant, wayward boys, the most successful criminal lawyer in the country, and a battery of conflicting psychiatrists — should prove magnetically attractive to writers. But thirty-three years have elapsed since the kidnap-murder, and we are surely entitled to wonder why the novelists of the twenties, the thirties, or the forties did not seize on this drama. Inevitably, too, a parallel question arises: why now the Leopold-Loeb case rather than the Sacco-Vanzetti case?

The answers to these questions are interrelated. For many of us, both Leopold-Loeb and Sacco-Vanzetti have come to represent two crucial illuminations of American life in the twenties. And if numerous writers and their publics are currently intrigued with that era (for reasons beyond the scope of this brief discussion), the fastening on one sensational trial rather than on the other should be fairly clear to us in the fifties.

The Sacco-Vanzetti trial was an ending; the Leopold-Loeb case a beginning. It is not just that Sacco and Vanzetti were in all likelihood completely innocent and were revered as martyrs throughout the civilized world, while Leopold and Loeb were admittedly guilty and were the universal objects of fascinated loathing — although that is not irrelevant. It is not even that Sacco and Vanzetti were poor and Leopold and Loeb were rich — although that, too, bears on the problem.

It is, most importantly, it seems to me, that the Sacco-Vanzetti case is the *last* instance in recent history in which the American people were stirred in great numbers to protest an apparent and gross miscarriage of justice. The issues were clearcut, the verdict appalling.

Just so, the Leopold-Loeb case may be viewed as one of the *first* instances in contemporary American history in which official cognizance was taken of the vast murky areas beyond such deceptively simple words as guilt and insanity. The issues were as clouded as the motives of the boys, the trial — heard by a single judge — an admission of the inadequacy of jury democracy, the judge's verdict an uncomfortable compromise between revenge and therapy dictated by psychiatric testimony.

It is just this ambiguity, just this realization — indeed, at times this reveling in the fact — that there are no simple answers, that has proved so appealing to readers and writers of the fifties. In an age which prides itself on its sophistication, its appreciation of complexity, even, at times, on its impotence, it is only natural that Sacco-Vanzetti should be scanted in favor of Leopold-Loeb as a key to understanding the twenties.

Perhaps one day our bolder novelists will see in the Rosenberg case the usable tragedy of still another famous pair whose travail illuminates certain aspects of American life not revealed by the two earlier trials, each of which might be said to expose one side of the Rosenberg coin, counterfeit as it was for both accusers and accused.

I mean by this that questions accepted as given, or at least questions accepted by both parties in the America of the Leopold-Loeb and Sacco-Vanzetti trials, became — in the America of the Rosenberg trial — public relations materials, to be manipulated by counsel for both the accused and the State:

The question of race and religion. There was no felt need in the twenties to prosecute Loeb-Leopold with Jewish lawyers, or Sacco-Vanzetti with Italian lawyers, or to hear the trial of either pair with a Jewish or an Italian judge. Nor was there a concomitant necessity for either defense counsel or the various defense committees to proclaim the loyal Jewishness or Italian-ness of the defendants of the twenties, as was done with such nauseating thoroughness in the case of the Rosenbergs.

The question of politics. There was no felt need in the twenties to deny that Sacco and Vanzetti were committed and dedicated anarchists. Nor was there a concomitant necessity for the defense to

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portray the two as innocent liberals who preferred not to spell out their beliefs because the climate was currently somewhat unfavorable to anarchists, because nobody had the right to ask them such personal questions, and because they weren't anarchists at all but just patriotic liberty-loving Americans.

The hypocrisy — or the counterfeit, as I have called it — of *all* sides in the Rosenberg case, from the sanctimonious judge who heaped on the heads of the wretched couple the onus for Korea and World War III, to the advisers of the defense show, insistent on portraying the two (with their solemn approval) as flag-waving, Sabbath-observing innocents who had never heard of international Stalinism, was so horrifying as to make the Leopold-Loeb case seem in retrospect a model of well-balanced jurisprudence and honest grappling with presently insoluble problems.

Leopold, Loeb were teenagers

The American mass public, however, is not currently intrigued with Meyer Levin's presentation of the Leopold-Loeb case solely because of the honest bewilderment of the judge, or the impassioned humanitarianism of old Clarence Darrow. If the symbolic attitudes of these men, and the fathomless depths they attempted to plumb, help to account for intellectual's fascination with Leopold-Loeb, there is another aspect, not so far touched upon in the preceding paragraphs, that may explain the rapt attention given by a wider audience to productions like *Compulsion*. I refer to the fact that Nathan Leopold and Robert Loeb were what we call in the fifties teenagers. A special kind of lost teenagers, in fact: juvenile delinquents.

The lost souls whom the readers, the general public, of the twenties cared about were the Jake Barneses and Lady Bretts, the Jay Gatsbys and Daisy Buchanans. The youngsters were busy, as always, having fun; it was the adults who were in deep trouble. (It is interesting to observe in passing how stolidly the audiences of the fifties gaze upon the spectacle of a thick-waisted Tyrone Power and a wrinkled Errol Flynn earnestly and capably portraying those doomed young comedians of *The Sun Also Rises*, in contrast to the enthusiasm with which they greet movies of, by, and about teenagers.)

What has happened in the intervening thirty years is that the country has been turned over not to the wives, the widows, and the moms, but to the young. Reading *Life* magazine and the slicks, from *Woman's Day* of the A&P to *McCall's*, The Magazine of Togetherness; seeing the movies of the fifties, from the big-screen technicolor jobs like *Rebel Without A Cause* to the modest black and white films like *The Young Stranger;* glancing at the frightened newspapers, one cannot but be struck by the emphasis placed on the dress, the doings, the designs for living of the young.

It is understandable that manufacturers and distributors should concentrate on the fastest-growing market in the country. What is somewhat more worthy of consideration is why in the fifties the one big problem whose existence is universally admitted and discussed in the United States is that of adolescent disturbance.

> **IDEA POOL**
>
> *Our teen-agers in the last fifteen years have become a new social group, a pressure bloc like labor or the farmers, complete with their own sub-culture (rock-'n-roll, hot rod cars, horror movies). They have been able to free themselves from parental control because they have their own money (our post-1940 prosperity means bigger allowances for teenagers and also bigger earnings from spare-time jobs) and because the parents, like other ruling classes in history, have lost confidence in their right to rule — in this case because of progressive education and of Freudian theories. — Dwight Macdonald, "America! America!" in* Dissent, *Autumn, 1958; page 316.*

More than disturbance, domination of the American scene.

In the twenties, Leopold-Loeb were *exceptional*: their comfortable situation, their college cleverness, their social ease, were in themselves so striking as to aggravate the passions directed against the boys and their crime. Today those qualities could be described as almost typical of a substantial segment of American youth.

Is it not extraordinary that during the very period when immigration to the United States slowed to a trickle, during the very period when the last immigrant generation was frantically assimilating itself to the American way, it should have been the immigrant attitude toward children which triumphed over the traditional Yankee attitude?

The immigrant faith, often the first article of that faith, was that one must sacrifice all for the children. One came to America in the first place for the children; one labored in sweat shops, coal mines, steel mills, in order that the children might have the American opportunity. One broke one's back, burned out one's eyes, even yielded one's ideals, in order that the children might have the chance at a college education, a firm grip on the success ladder.

So today the first article of faith is that everything that carries contemporary sanction, from togetherness to religious revivalism, is being done for the sake of the children.

The parents move from city to suburb not for themselves but for the sake of the children (I speak now of explicit justifications and rationalizations which may not always coincide with actual reasons); the father commutes to work not from choice but so that his children can grow up in the fresh air; the mother becomes a chauffeur not to fulfill a secret desire but because there is no other way, even with the car pools, for the children to get to and from public school, Sunday school, ballet school, music school; and finally the parents hand over their inner selves to the ministration of the community church, not because they believe, or because they expect the act of capitulation will help them, but because they think the children must have "something" in which to believe, even if they themselves need not.

Children are exemplified by heroes

The kind of children emerging from school, church, and station wagon in the fifties would seem best exemplified by their heroes and the heroes of their parents too: Elvis Presley, Sal Mineo, Natalie Wood, even James MacArthur, and — the apotheosis of the entire generation — the late James Dean. The face of each is eloquent of the tormenting discontent of an American youth for which everything is being done, to which everything is being given — except a reason for living and for building a socially useful life.

The face of each is one facet of the composite faces of the rich, handsome, gifted, doomed Leopold and Loeb. The sullen sulkiness of the speed-hungry Presleyan, whose motorcycle is his religion; the liquid-eyed wretchedness of Mineo the immigrant's son, who cannot belong; the bouncy emptiness of Natalie Wood, who would die like Joan if there were an ideal worth dying for; the cleancut loneliness of the unloved MacArthur, whose Dad has a closetful of suits but no time for Son; and the astonishingly tortured and griefridden countenance of the Dean of them all, dead in his Porsche at 24 — these speak more eloquently of the essential quality of American life in the fifties than once did Andy Hardy, Harold Teen, Our Gang or Shirley Temple for their day.

Is it any wonder that the terrible story of Leopold and Loeb should return to challenge us more potently today than ever before, a ghost returned to haunt our uneasy consciences?

BOOKS AND IDEAS

Mental health experiment significant to Unitarians

CLOSED RANKS: An Experiment in Mental Health Education. By Elaine and John Cumming. For the Commonwealth Fund. Harvard University Press. $3.50.

This book deserves two reviews: one because of its implications for the theory and practice of Unitarianism, and another because of the light it sheds on the entire area of mental health education.

Closed Ranks is a study of a mental health education project in one of Canada's prairie provinces. The town studied is given the name Blackfoot. It is an over-organized, ingrown community, founded three-quarters of a century ago. The study is unusual because it reviews and evaluates a project that failed.

Written by a husband-and-wife team who are psychiatrist and sociologist, respectively, the book analyzes some of the fallacious assumptions underlying ". . . an attempt . . . to change a community's attitude toward mental illness — from what we supposed were bad attitudes to what we defined as good ones." While the Cummings apply their conclusions to mental health education, the implications for Unitarian efforts at education and attitude-changing are many and provocative.

The committee that planned the program made assumptions based on professional experience. Results of the study evaluation showed that the assumptions were unwarranted. The implication for Unitarians seems to me that professional planners are not always the proper persons to plan an educational program that will *actually* reach people.

A specific assumption was that small discussion groups would handle the anxiety produced by the educational efforts. For some people making the transition to Unitarianism, there is also anxiety, produced in much the same way, i.e. by being challenged by a new set of values. Anxiety produced by the effort at mental health education was not successfully handled by discussion groups. Perhaps the parallel to the discussions in Unitarian churches is strained, but the warning is evident.

Another problem revealed by the study is that there is a tendency to reach the middle and upper classes; this tendency is implicit both in the assumptions behind the material and in its formulation. The same tendency is evident within Unitarianism today, and many of our assumptions and formulations are not even beginning to be examined.

Perhaps the most striking finding of the study is that the concept of maturity has little support in the public understanding. Liberals have been broadening their idea of spiritual and intellectual growth to include the idea of the parallel growth toward emotional maturity. But the study shows, as the authors put it, that Pavlov has had more effect on the general population than Freud! The concept of growth, of the desirability of attaining spiritual, emotional and intellectual maturity, has a long way to go before its meaning is widely grasped.

The challenge of this book to Unitarians is its self-criticism, its implication that we must rethink the meaning and acceptance of the concept of maturity, and finally, as the Cummings say at the end, that "our most important practical insight has been that there is nothing so practical as a good theory."

PAUL E. KILLINGER

Sweeping look at human culture lively, provocative

THE CULTURED MAN. By Ashley Montagu. New York: World Publishing Co. $3.95.

Recently Ashley Montagu was given an accolade by the *Times of London,* which pointed out that every age of culture needs its great popularizers of information that otherwise would be the exclusive property of the egghead, and that Ashley Montagu has done, and is doing, a superb job of presenting for the general reader the laboratory and field discoveries of anthropology.

Montagu has a long list of books to his credit to support the citation, and some of them have had great successes in the market place. One recalls *Mankind's Greatest Myth: The Fallacy of Race, On Being Human, The Natural Superiority of Women, Direction of Human Development, The Meaning of Love, Darwin — Competition: Co-operation,* and a half dozen others.

That the present volume has reached a popular market, indeed, was indicated several weeks running when it was listed among the best-sellers in the *New York Times Book Review.*

Anybody can pick a fight with *The Cultured Man* at almost any point he wishes; anything in the entire field of human culture is grist to the mill of Ashley Montagu in this book, and no human being could cover all these as an expert in every field. But anyone who does not find the book stimulating (even if all it does is send him to the encyclopedia) is, if one may editorialize, a strange bird.

EDWARD DARLING

Adventurer explores 'golden kingdom'

THE MARCHES OF EL DORADO. By Michael Swan. Boston: Beacon Press. $4.95.

A fascinating excursion into the wildernesses of British Guiana, with side-glimpses into history, natural and colonial, and into the impact of Western civilization upon the folkways of South American Indians. Michael Swan is a deceptively effective raconteur, whose rambling account holds many a surprise!

WALTER ROYAL JONES, JR.

Book on American history of Jews good, but shallow

HISTORY OF THE JEWS IN AMERICA. By Deborah Pessin. New York: Abelard-Schuman, Inc. $4.50.

For those in search of a brief and factual review of the Jews and their fortune in America, with reference to their history in Europe since the fifteenth century, Deborah Pessin's *History of the Jews in America* will be a welcome volume. The author, daughter of a rabbi, has sought to show how the Jews, in striving for their own freedom, have made great contributions to America in the areas of liberty, justice, and the more material realms of business, labor, and government. She has managed to handle a large subject with skill and with success.

However, to those seeking philosophical and psychological insights into her subject; to those who would make distinctions between Jews as a religious group, a people, a nation, or perhaps even a "race," this volume will prove a disappointment. Miss Pessin in every instance seems to assume that religion, people, and nation are one.

In one of the areas beyond mere fact, figure, and incident that the author does discuss, she clearly indicates the power that an organized minority group can have in determining national policy. In showing how great was the pressure which was brought to bear on our representatives in Washington and at the United Nations when, in 1947, there seemed a good chance that the United States might not support the formation of the nation of Israel, Miss Pessin highlights one of America's major problems. There are other areas of major concern where large and powerful minorities have dictated national policy. With the Middle East again in the forefront of our concerns, we might, without prejudice, ask this question: what would our policy be, and what would it have been in the past, in that area of the world, were there a sizeable and active Arab minority in the United States?

The most glaring fault of the book lies in its failure to delineate just *who* the Jews of America are! For example, the author lists Steinmetz as a Jew while he happened to be a Unitarian. Miss Pessin seems to assume that Jews are Jews in any way that that term might be applied. This equating of many diverse factors seems unfortunate, for, in America today, one of the major aspects of Jewish history lies in the divergence of many from Jewish religion or nation. Jews become Unitarians, and practicing Jews in religion in many instances have no particular sympathies with the national fortunes of the state of Israel.

Finally, it seems to this reviewer, the work fails to make any real depth contribution to the problem of prejudice, ethnic or religious. While it does present vividly the many injustices to which the Jews have been subjected in the past, it fails to discuss in any detail the possible causes and cures for anti-Semitism.

In seeming to equate religious freedom with human freedom, democracy, and the dignity of man, Miss Pessin passes over some of the major conflicts in our society.

JAMES MADISON BARR

Book by Harry Golden appeals to liberal spirit

ONLY IN AMERICA. By Harry Golden. Cleveland: The World Publishing Company. $4.

Anyone who does not read *Only in America* and send it to all his friends is the loser. Nothing like it has been published in the memory of living man. It covers the waterfront with a biting wit, sensitive humor, and a liberal spirit undergirded with inflexible principle. Harry Golden is a credit to the culture of which he is a product, albeit a unique one.

This book of comment, critique, observation is full of sermons because it deals with Life with a capital "L." Everything that is human in America — which means love, Shakespeare, desegregation, cheese blintzes, Smithfield hams, the East Side, buying one's first suit — comes before the view of Harry Golden and is drawn into the orbit of his penetrating, interpretive mind. The genius of the man is his ability to see the things we all see, but to see them in a refreshing light which gives to them an aura of new meaning and significance. Obviously, I'm biased.

I've known Harry Golden for eight years with never a dull moment or an insignificant conversation. His book is all this and more. For fifteen years, this New York-bred son of immigrant parents has lived and worked in North Carolina and in the South during one of the most critical periods of that region's history. He has lived there with honor and has brought to his adopted home an integrity of principle which is all that one can ever bring to an adopted home.

He has seen the best of the South and identified himself with it. He has seen its problems and concerned himself with them. He has seen its faults and been critical of them at the same time that he has loved the South. But what is more remarkable, he has been accepted as a son of the South and is now an irrevocable part of its best. His acceptance has been on his own terms, advanced without arrogance and with love.

There's a lot in this book which has nothing to do directly with the South. There is nothing in the book, however, which is not of concern to good, decent people of liberal spirit the world over. Through the personal medium of narrative comment and critique, Harry Golden succeeds in sharpening our ethical sense, our human sensibilities, our understanding of just one thing — *people*. Buy it, read it, give it away, talk about it, and, above all else, take it to your heart, for this could happen *only in America*.

EDWARD A. CAHILL

Myth in religion — upholstery or essence?

MYTH AND CHRISTIANITY: An inquiry into the possibility of religion without myth. By Karl Jaspers and Rudolf Bultmann. New York: The Noonday Press. $1.25.

It is an exciting spectacle as two giants grapple over whether religion can or should be cleared of myth. Unitarians may be surprised that Jaspers comes out swinging for liberalism against the orthodoxy he pins on Bultmann — for Bultmann, famous for undressing Biblical doctrines from outmoded apparel, has been welcomed by some Unitarians for breaking the fetters of orthodox literalism. Furthermore, Jaspers insists that Bultmann has arrived at orthodoxy as a result of deprecating myth.

Bultmann wishes to salvage the kernel of truth from antiquated imagery, so that the believer may continue to be a Christian with good conscience in the twentieth century. Jaspers contends that faith is likely to suffer from failure of imagination and feeling, and that the historic formulations of faith should be left as they are, to be felt by modern man, whether he accept or reject them. Bultmann is concerned that an individual be able to declare for Christ, while Jaspers believes it is more in order to have God without necessarily having Christ.

Part of the argument seems to involve a difference of temperament on the part of the protagonists. But the place of myth in religion, and the existentialist impact upon contemporary thought, are pertinent issues for Unitarians. Both themes undulate and switch lines continually throughout this encounter.

CARLYLE HAYNES MEACHAM

Reason's role still minor in religious thinking

WHEN PROPHECY FAILS. By Leon Festinger, Henry W. Riecken, and Stanley Schachter. Minneapolis: University of Minnesota Press. $4.

If religious liberals need to be reminded that reason finds but tenuous place in most religious thinking, *When Prophecy Fails* will pull them back to reality in no time!

The book is a study of a group of believers in an esoteric "religion" compounded of ideas about flying saucers, cataclysmic floods, and the familiar use of automatic writing to communicate with deity. The obscurity of ethical concerns in the beginning of a "religion" is evident in this study. The religious beliefs involved, however, are not so important as the careful study by a team of sociologists from the University of Minnesota of the events leading up to and following the invalidation of certain of the group's predictions.

The authors' hypothesis is that disproof of specific predictions about the future does not necessarily cause loss of faith in believers. The sociologists point out situations in which the failure of predictions can lead to strengthened belief, and they wonder what might have been the result of the group's false beliefs if the sectaries had been better proselytizers and had not avoided publicity.

While throwing light on specific problems, the authors can give only slight attention to much in this little-understood area in the mechanics of belief. For instance, the several occasions where "documentation" of irrational beliefs *by* irrational beliefs is accepted by the believers are mentioned in passing. That kind of readiness to look for and accept documentation illustrates the danger of half-understood conceptions of scientific method and logic.

All in all, this book is unusually provocative.

PAUL E. KILLINGER

Minister's life is travelogue of nineteenth century theologies

HORACE BUSHNELL, Minister to a Changing America. By Barbara M. Cross. Chicago: University of Chicago Press. $6.

Horace Bushnell's ministry, as presented by Barbara Cross, compellingly illustrates the tensions between the traditional roles of prophet who challenges and priest who serves society, which the late Dean Sperry described.

How greatly the social, economic, and political currents of the times influence a minister's preaching and writing is the theme underscoring the early part of the book. Here Bushnell is portrayed as the reluctant, self-doubting spokesman for the unity of virtue and prosperity (in Max Weber's terms, Protestantism and Capitalism). "The oversights, the complacencies, and the aspirations of Bushnell's congregation defined his social perspective. Their perplexities helped frame his questions, their resistances helped decide his accommodations . . ."

Disappointing as biography, *Horace Bushnell* is rewarding as a travelogue of nineteenth century theological issues, as New England emerged from strict Calvinism, through Romanticism, to face the impact of Darwinism, and the social gospel. In this travelogue, however, the author has given sign posts of an era, but has not made value judgments of the roads.

Bushnell's lifelong ambition to have "new insights and a crucial message" forms the remaining theme. His desire for an ecumenical church repeatedly led to controversy. While the orthodox accused him of "Sabellianism, Docetism, Apollinarianism, Eutychianism, Pelagianism, and semi-Pelagianism," and he was threatened by heresy trials within his Congregational Association, he was, on the other hand, too specific in his explanation of the relationship of Christ's incarnation and suffering to salvation to find favor with the Unitarians.

His place in church history is as the rationalizer of evolution with Christianity. "From Bushnell's work succeeding generations . . . derived courage, inspiration and renewed faith. His rationale served as a point of departure in their campaign to defend essential Christianity. The qualified naturalism of *Christian Nurture*, the humanized Deity of *God in Christ*, and the human freedom and power described in *Nature and the Supernatural* answering their needs became constant motifs in liberal Protestantism."

Barbara M. Cross's book should be consulted eagerly by theological historians, who will appreciate the comprehensive bibliography. Moreover, this volume may be welcomed as timely by parish ministers who have confronted Tillich's *The Lost Dimension in Religion* and those who have wondered if the "Kingdom of Heaven" is to be found evolving through history or dramatically interrupting it. Is the first task of a church, at any time, the reformation of society or redemption of individuals?

LAWRENCE MARVIN JAFFA

Mother's strength wins immigrants' battles

NO TIME FOR TEARS. By Peter Neagoe. New York: Kamin Publishers. $3.50.

In *America as a Civilization,* Max Lerner suggests that woman's preoccupation with child-rearing and the family have provided her a "built-in insulation against cultural shocks which hit men when they are deprived of their traditional social roles." *No Time For Tears* tells the story of Esther — a Jewish girl of east European origin; her frustrated marriage to a devout, but rigid biblical scholar; the way in which she guides her immigrant family through the ordeals of their new world.

Two dimensions emerge: first, on a sociological level, the role of the Jewish woman as a source of family strength and as its principal tactician in the competitive life of the bustling American civilization; second, on an individual level, the character of Esther — complex, compassionate, reaching for fulfillment. Mr. Neagoe's book is most successful on the first level, lending documentation to Mr. Lerner's generalization and bringing to life for our appreciation a segment of American life from the turn of the century.

The book suffers in its character development. Too often the author does not permit events to speak for themselves. Too often he explains his point, rather than permitting it to become apparent in the unfolding of the narrative. Some of the explanation is painfully obvious; some is needed because of the shallow development.

The book also suffers from a profusion of typographical errors and from some jarring abuse of fundamental sentence structure. It may be to this that the *New Yorker* magazine refers when it says, "Mr. Neagoe handles his English with original simplicity." It is certainly "original" to omit verbs and subjects, but Mr. Neagoe is "simple" in the wrong way in calling attention to his writing rather than to his thought.

Despite these critical remarks, the book has an intangible something that commends it. An occasional nugget leaps up from its pages; for example: "To help anybody one must reach that core [of goodness], often buried deep in false beliefs, the worst of which is the belief that man is as evil as his actions."

No Time For Tears captures a fascinating aspect of the American past and contributes to our comprehension of the manifold richness of culture and character that is our heritage. With the noted reservations, I recommend this book, especially, but certainly not exclusively, to women readers.

J. ARNOLD MEARDON

Trip to Russia 'discovers' what writer already thought

GOD AND THE SOVIETS. By Dr. Marcus Bach. New York: Thomas Y. Crowell Co. $2.50.

Dr. Marcus Bach went all the way to Russia and spent a good bit of time there to "discover" what he had already concluded before he left these godly shores. There is no other explanation for his conclusions.

The evidence one gathers from a careful reading of this book is that in Russia churches are attended mostly by the old and the superstitious, that the Communists have done a pretty thorough job of keeping their youth away from Christianity and theism, that there is a natural curiosity among younger Russians about this western Christianity that is so foreign to them, that the Communists have drastically restricted religious practices but are not persecuting Christians. This, I say, is clear in the text.

But Dr. Bach concludes that religious sentiment and yearnings are still strong in Russia and holds out a hope founded only on the sands of wishful thinking. He does make one pertinent observation: that the Russians are watching the behavior and the fate of American Christians. I can only conclude that if they really observe what's going on in American Christendom, then the cause of religion in Russia is lost for at least a millennium.

WILLIAM P. JENKINS

'Modern gospel' sparkles dangerously

THE RESTORATION OF MEANING TO CONTEMPORARY LIFE. By Paul Elmen. Garden City, N. Y.: Doubleday & Company, Inc. $3.95.

The ninth book in the "Christian Faith Series," with Reinhold Niebuhr as consulting editor, *The Restoration of Meaning to Contemporary Life* is a modern gospel to the sophisticated. "My book," the author says in the preface, "tries once again to say to our tormented time that the Word abideth."

Paul Elmen is an Episcopalian minister and teacher of historical theology. Holding a Ph.D. from Harvard, he has been a chaplain in the Navy and a professor of English.

The book has three parts: "The Boredom," "The Horror," "The Glory," from T. S. Eliot, ". . . to be able to see beneath both beauty and ugliness; to see the boredom, and the horror, and the glory."

"The Boredom," "which may be understood as the failure to find meaning and value in life — the more common mood of our time," is the situation in contemporary life. This will develop into "The Horror," which is the ultimate consequence of boredom. To escape these, to restore meaning to life, the author presents "The Glory." "The Glory" is "the nearness of God," and "God is to be met in Jesus Christ, and in him alone."

The book itself sparkles. It is clever, readable, and, dangerously perhaps, quotable. It is erudite, topical, witty. Every page, almost every paragraph, expresses the learning and style of Professor Elmen. There are quotations from or references to Eliot, Kafka, Camus, Auden, Lawrence, Kierkegaard, Joyce, and Williams, among others. There are also topical references to such as Duncan Hines, Mickey Mantle, Alger Hiss, and *"Sputnik II* and its dead dog."

Though ably written, the book does not ring true, for the boredom and the horror are drawn from reading rather than from experience, and the glory is but the restating of the traditional promises of the church, with the same God, the same Christ, the same Bible — somewhat stale despite the freshness of style.

HORACE E. COLPITTS

Religious liberals warned 'reason does not suffice'

THE UNDISCOVERED SELF. By C. G. Jung. Boston: Little, Brown and Co. $3.

Religious liberals, despite all the lessons supposedly learned about the complex nature of man in the last fifty years, remain inclined to shallow thinking about themselves. The scientific, rational approach to life sometimes becomes blinders which keep liberals from seeing the whole of life, producing what is often a religion lacking in depth.

C. G. Jung's *The Undiscovered Self* well might be prescribed for religious liberals because "it is good for us." The book contains much that is hard to understand, and some with which we probably shall not agree, but it is worth reading and re-reading — the re-reading will be necessary for most of us.

The book reminds us that all man is divided into two parts: the conscious, rational, knowing part and the unconscious, irrational, understanding part. Our danger lies in the ease with which we forget the shadow part and seek to cure externally troubles which originate within us. Despite the influence of psychoanalytic thought upon our movement, we need to be reminded again and again of the importance of the unconscious, which Jung claims "is the medium from which the religious experience seems to flow."

The Undiscovered Self is a call for man to establish religious roots of sufficient depth to preserve his autonomy, his self-hood. This is no "five easy rules" or "ten minutes a day" approach to religion. It is a call to that most difficult lifetime task, "know thyself."

RALPH C. BAILEY

Anthology shows America through many eyes

AMERICA, AMERICA, AMERICA: Prose and Poetry about the Land, the People, and the Promise. Ed., Kenneth Seeman Giniger. New York: Franklin Watts, Inc. $2.95.

Double starred (highly recommended) by the *Library Journal, America, America, America* is an uneven anthology which would have limited uses in the church school. It runs the gamut of patriotic materials from the *Declaration of Independence* through Daugherty's *Pioneer Babies,* to Hemans' "The breaking waves dashed high." Historically it carries through from the Indians to the final section, titled "Land of Promise."

One wonders why the book does not include with the Bill of Rights, the Declaration of Independence, and the preamble to the United States Constitution, the equally important preamble to the United Nations Charter?

There are among its prose and poetry selections many that are useful and are not always easy to find. One might mention the Mayflower Compact, Lincoln's "Meaning of Democracy," the Gettysburg Address, the New England Primer, Whitman's "I Hear America Singing," or Sandburg's "Chicago."

Briefly, this is a source book of useful materials of varying ideological and literary

(*Continued on page 18*)

THE BOOKSHELF

BY LILLIAN W. BARBOUR

Doubtless many an anniversary sermon will be based upon Loren Eiseley's scholarly book (Doubleday, $5.00): *Darwin's Century — Evolution and the Men Who Discovered It,* and surely no better choice could be made for an interesting presentation of Nineteenth Century scientific discoveries in biology and geology. *Darwin's Century* belongs high on your 1959 reading program.

The author offers a biographical treatment of the forerunners whose work influenced Charles Darwin. Chief among them, perhaps, was Lyell, who came close to the theories established by Darwin and Alfred Russel Wallace, but stopped short, probably because the effort to match natural history to nature, as contained in the Bible, was a handicap to naturalists in every field.

It always had been necessary to assume that Bible stories of creation were factual. Much of the study of natural history was by the clergy:

> *"The search for design in nature soon became a mania and everything was made to appear as though created specifically to serve man. Examination of the natural world about us aimed to 'prove' the existence of God, the position of man, the truth of the Bible. Man stood at the center of all things and the entire universe had been created for his edification and instruction; hills had been placed for his pleasure, animals ran on four feet because it made them better beasts of burden, and flowers grew for his enjoyment."*

Darwin appropriated the design hypothesis and turned it to quite another purpose. He had read Paley's *Natural Theology,* "and what he did to Paley's carefully selected evidences of design emerges as we follow Darwin's thought in the formulation of the *Origin.*"

Malthus, Lamarck, Alexander von Humboldt: Charles Darwin acknowledged his debt to each. Humboldt earlier had called attention to the fact that science was "under great obligation to navigators who have accumulated an immense number of facts," and suggested that scientists make use of the journals of navigators, which "when examined anew may yield unexpected results." Darwin wrote in his diary: "Humboldt, like another sun, illumines everything I behold."

As a result of Darwin's accomplishment, we have lost trace of the contributions of the earlier workers in the field:

> *"Darwin's impact upon biology was destined to be so profound that much of what he absorbed from others was remembered as totally his own achievement."*

Professor Eiseley sums up Darwin's genius as "the fact that he was *willing* to test" any existing hypothesis. "No preconceived emotional revulsion hindered him." He gives great credit to Wallace in his appreciation of the non-European peoples:

> *"The Darwin circle had confused culture with biological endowment as thoroughly, perhaps, as later anthropologists have tended to assume that what we call 'culture' is a single emergent without rudimentary preliminaries which may even precede language. They had, with such notable and infrequent exceptions as Wallace, contributed, though often unintentionally, to racial prejudices."*

To quote a line from the author's book of essays, *The Immense Journey* (reviewed in July, 1958, *Register*):

> *"Wallace had a clearer conception of the fact that all races of man have similar mental facilities — the people Wallace met in the South Seas he declared to be equal to Western man. The Victorian period's ideas of 'other peoples' as inferior because different is basic to the growth of racial prejudice."*

Darwin's Century contains paragraphs of poetic expression such as a quotation concerning "ideas":

> *"In the course of three centuries ideas . . . evolve, erode, and change. Sometimes they are gone in a night. Again they may last for ages protruding, gaunt, bare, and uncompromising, from the soft sward of later beliefs. Sometimes, in the clouds that pass over the formless landscape of time, they will seem to shift and catch new lights, become transmuted into something other than what they were, grow dull, or glisten with a kind of sunset color reflected from the human mind itself. Of such a nature is that vast monument to human thinking which is now called evolution."*

I venture that the scientific achievements of the long line of naturalists leading to the publication of *The Origin of Species* required powers of observation and discernment quite as remarkable as those exhibited by today's top scientists whose thoughts are centered on outer space and "clean" atom bombs. Because of them, no scientist today need work under the handicap of trying to match natural history to Biblical mythology.

Here it is apropos to call attention to Ray Ginger's story of the trial of John Thomas Scopes for teaching Darwinism in Tennessee: *Six Days or Forever?* This court case was arranged by those who wished to test a law passed by the Tennessee Legislature in 1925. Its fame rests not only on the subject but also on the participation of Clarence Darrow and William Jennings Bryan. Although this is a serious work, inevitably the reader has a good time. It contains biographical sketches of Darrow, Bryan, and Scopes. It is good to know that Scopes' reward for permitting himself to become the victim (it appears that he had never really taught evolution in his classes!) was a subsidized education at the University of Chicago, after which he became an employee in the United States Geological Survey.

Beacon Press is to bring out a new *Life of Susan B. Anthony,* the publication date chosen to commemorate her 139th birthday anniversary, February 15. Alma Lutz, the author, also is author of a biography of Elizabeth Cady Stanton: *Created Equal.*

Doubleday has scheduled for February publication *The Mind and Faith of A. Powell Davies,* edited by Justice William O. Douglas "out of his great personal regard for Dr. Davies as minister, friend, and a fellow fighter for freedom and justice." Those who read Justice Douglas' *The Right of the People* (Doubleday) will recall that in several of the lectures in that book he quotes Dr. Davies at some length.

Books and ideas

(*Continued from page 17*)

value, which can be used in "browsing" among the meanings of America, or for worship materials for special patriotic services.

DOROTHY T. SPOERL

Scientific philosophy given rigorous examination

THE TRIUMPH OF SUBJECTIVITY: An Introduction to Transcendental Phenomenology. By J. Quentin Lauer, S. J. New York: Fordham University Press. $4.

This analysis and exposition of the work of Edmund Husserl (1859-1938) stands relatively alone. Such a study is valuable because Husserl set afoot a movement which has influenced profoundly philosophical thought of our century, particularly existentialism.

It was Husserl's messianic aim to renew philosophy by making it scientific. After developing a "pure" psychology together with techniques for employing it, he went on to build a theory of knowledge which also was a theory of being. In short, he traced the sense and reality of objectivity back to the consciousness of the subject. He did this by "reducing" objective reality to its "essences" and then regarding the essence as object of the consciousness. The groundwork of being was then elaborated into a "transcendental subjectivity," determined not arbitrarily, but by the laws of its own operation.

The propositions often sound in reverse to the empirically minded, for Husserl is a rationalist and an intuitionist. Father Lauer even suggests that Husserl rationalized experience at the price of irrationalizing reason. However that may be, Husserl was the man who in large part laid the foundations for contemporary existentialism — both Heidegger and Sartre went to school to him — and this alone would make him worth our notice, disregarding his far more extensive significance.

The book is not recommended to relax with — but it is guaranteed to stretch your mind.

CARLYLE HAYNES MEACHAM

NEWS OF THE UNITARIAN WORLD

TWO-YEAR TERM OF OFFICE FOR AUA PRESIDENT, NAMING OF ADMINISTRATIVE DIRECTOR PROPOSED

Reduction of the term of office of the president of the American Unitarian Association from four to two years and employment of an administrative director to be the chief executive of the association and responsible to the AUA board of directors are two of the recommendations placed before the board by its special committee on reorganization.

Other recommendations would decrease the number of vice-presidents from three to two, and increase the vice-presidential term from one to two years.

The administrative director would be appointed by the board of directors for an indefinite period. Twelve directors of the association would serve four-year terms and be ineligible to succeed themselves until two years after expiration of their terms of office. Nine directors, to be nominated by the regions, would serve two-year terms.

The reorganization committee's recommendations were reported to the churches late in December by the AUA executive committee, in response to a vote at the last AUA annual meeting that they be submitted to member societies for study and recommendation.

The reorganization committee reported to the board October 7. The executive committee stated in its report: "It was perhaps assumed at the annual meeting that at the October board meeting, the report of the special committee would be discussed in detail and acted upon. However, the report was too lengthy and complex to receive the careful consideration it deserved at that time; and as the chairman of the special committee himself stated in presenting it, the report was not in the proper form to be sent to the churches. At the meeting of the executive committee on December 8, it was voted that . . . [a] condensation of the report should be sent to the churches."

As reported to the churches, the recommendations specify the duties of the president and the administrative director as follows: "The president shall be considered the religious head of Unitarianism in North America and shall represent the churches on public or other occasions. He shall be a minister. The administrative director shall be the chief executive of the association. It shall be his duty to correlate the work of all the departments and agencies of the association and to direct its administrative activities."

The reorganization committee also called for:

- Nomination by the AUA nominating committee of the president, secretary, and treasurer of the association; all three presently are nominated by the AUA board of directors.
- Election of one member of the nominating committee for a three-year term by each region, and election of three members for four-year terms by the board of directors.
- Elimination of the General Conference and the conduct of the annual meeting outside Massachusetts in alternate years.
- A change in representation of member societies at association meetings so that each would have its minister, one lay delegate for the first 100 members or fraction thereof, one for each additional 100 members or major fraction thereof up to 600, and one for each additional 1,000 members. The change lies in limiting additional delegates for churches of more than 600 members.
- A Commission on Review and Recommendation to consist of the AUA moderator and president, *ex officiis,* and six members elected at the annual meeting upon nomination by the nominating committee from a panel obtained from the regions. The present Commission on Planning and Review consists of the moderator, *ex officio,* and four members elected at a General Conference.
- Recognition of regional organizations by the AUA board of directors, and reporting by the regions to the board.
- Development of technique and machinery for research.
- Better co-operation between the AUA board of directors and the Denominational Planning Council (which would be known as the Co-ordinating Council).
- Fuller reports from the AUA board of directors to the denomination, and fuller communication between them.
- A "fair plan" of travel equalization for the board.

The executive committee reported that the board has acted upon only one of the recommendations: to authorize application to the Massachusetts legislature for authority to hold association meetings anywhere in the United States or its possessions or in Canada. It further approved in principle the elimination of biennial conferences beginning in 1961 and the holding of annual meetings in alternate years outside Massachusetts.

The executive committee also reported that AUA counsel has prepared a petition to the legislature to implement the board action, and that the measure has been introduced.

TEN ARE NOMINATED

Names of ten nominees, three as vice-presidents and seven as directors of the American Unitarian Association, have been announced by the AUA nominating committee. Elections will be held at the AUA annual meeting in May.

Kenneth O. MacKenzie, Winnipeg, Manitoba, Canada, and William B. Norris, Cleveland, Ohio, have been nominated and Dr. Harry Banoff, Los Gatos, California, re-nominated as vice-presidents.

First-term nominees as directors are the Rev. Arthur R. Graham, Oak Ridge, Tennessee, and G. Peter Fleck, Plainfield, New Jersey. Frederick S. Youngs, Bangor, Maine, a retiring vice-president, also has been nominated as a director. The Rev. William P. Jenkins, Toronto, Ontario, Canada; Mrs. Harry Dunlap Brown, Billerica, Massachusetts; and Dr. Ralph F. Fuchs, Bloomington, Indiana, have been renominated.

Also nominated as a director to complete the last year of the unexpired term of the late Abbot Stevens was Charles Van Dine, Dayton, Ohio.

Biographical sketches of the nominees will appear in an early issue of the *Register.*

GIVING SPEEDED BY UUA

Contributions received in the 1958-59 campaign for the United Unitarian Agencies totaled 33 per cent more as the year began than at the same time a year previously, Alan B. Doran, campaign chairman, announced.

The 1958-59 goal is $575,000.

Remittances of $12,987.85 from the Pacific Coast region represented 21 per cent of its $63,000 goal. Numerous societies in each region are showing outstanding improvement in UUA giving, Mr. Doran reported.

Two churches, with contributors still to be heard from, had reached honor roll status. They are the West Shore Unitarian Church, Cleveland, Ohio (579 members), $3,311, or $5.72 per capita, and the Unitarian Church of Norfolk, Virginia (127 members), $1,080, or $8.50 per capita.

Three fellowships had attained honor roll status. One expects to double its contribution before the campaign closes. They are the Church of the Unitarian Fellowship, Huntington, Virginia (35 members), $175; the Holsten Valley Unitarian Fellowship, Kingsport, Tennessee (25 members), $150; and the Unitarian Fellowship of Urbana, Ohio (eight members), $50.

The following societies, on a monthly contributing status since last May 1, are well on their way to honor roll status: the First Unitarian Society of Minneapolis, Minnesota (703 members), $2,231 (goal $4,000); the First Unitarian Church of Berkeley, California (672 members), $1,250 (goal $4,000); the First Unitarian Society of San Francisco, California (512 members), $2,086 (goal $3,000); the Unitarian Church of Birmingham, Michigan (253 members), $500 (goal $1,300); and the Unitarian Fellowship of Burlington, Iowa (68 members), $350 (goal $600).

The Southern New England Unitarian Council is co-operating with the UUA in sponsoring a series of dinners scheduled for late January and February to bring laymen up to date on the UUA campaign.

First of the dinners was scheduled at the Harvard Club of Boston on January 27.

DIVISION OF PUBLICATIONS IS REORGANIZED; EDWARD DARLING NAMED ACTING DIRECTOR

By action of the executive committee of the American Unitarian Association on December 8, Beacon Press resumed its traditional position in the AUA Division of Publications; the Starr King imprint was discontinued; a publications committee was named to control all the publishing, publicity, and public relations functions of the AUA; and Edward Darling, previously assistant to the director for thirteen years, was appointed acting director of the division. The action completed the reorganization of the division begun last March.

The publishing committee is appointed by the AUA board of directors, and its chairman by the executive committee on recommendation of the AUA president. The director of the division is responsible to the AUA president and the publications committee.

The publications committee chairman is William E. Spaulding, president of Houghton-Mifflin Company and chairman of the interim operations committee which had been running the division. Other members are William Wood McCarthy, vice-president of the National Shawmut Bank of Boston, formerly of the operations committee, and a member of the Unitarian Church at Duxbury, Massachusetts; Thomas J. Wilson, director of the Harvard University Press; the Rev. Malcolm R. Sutherland, Jr., chairman of the *Unitarian Register* advisory committee and minister of the Unitarian church in Milton, Massachusetts; and the Rev. Arthur H. Tripp, chairman of the AUA Pamphlet Commission and minister of the Unitarian Church in Belmont, Massachusetts.

The accounting department of the division, under the direction of Paul Letteney, is made directly responsible to the treasurer of the AUA.

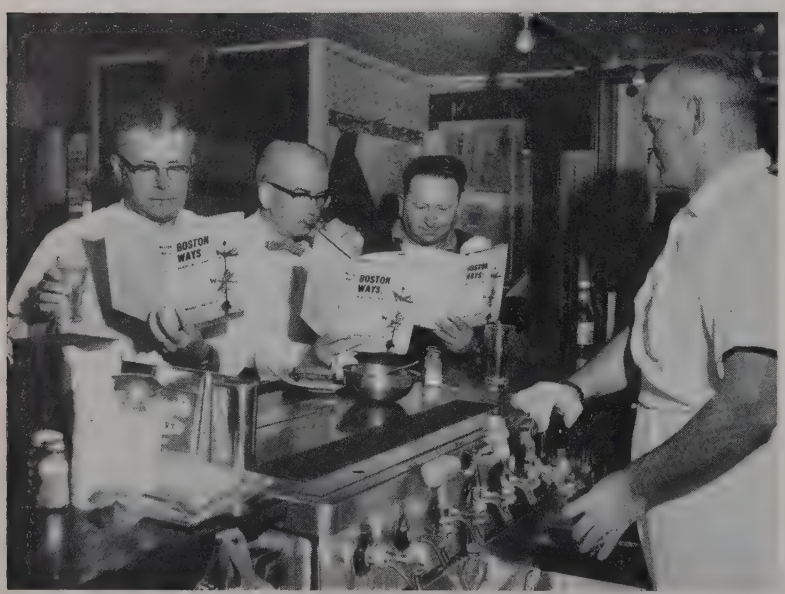
Beacon Press recently added Alan Levensohn to the staff as senior editor to fill the vacancy left by the departure of Miss Janet Finnie, who accepted a position as children's editor with Franklin Watts of New York City. Mr. Levensohn has had seven years of professional editorial experience, beginning with *Collier's* in 1952.

NEW SUSAN B. ANTHONY BOOK

Beacon Press is publishing this month, in commemoration of the February 15 birthdate of Susan B. Anthony, a fresh and very personal study of Miss Anthony which emphasizes her passion for human liberty — financial, political, racial, and moral — and thus shatters once and for all the erroneous stereotype of her as an obnoxious, battling spinster.

Susan B. Anthony, by Alma Lutz, author of *Emma Willard: Daughter of Democracy* and other studies, was seen in galley proofs by Arthur Schlesinger, Sr., who commented: "Miss Lutz rescues from unmerited obscurity one of the significant Americans of the Nineteenth Century. Both readable and scholarly, her biography is a notable contribution to our understanding of an important phase of the nation's past. The book is difficult to put down."

That a genuinely feminine woman could command the unswerving determination exhibited by Susan Anthony — and in the face of a vicious persecution from the newspapers, vested interests, and the woman's-place-is-in-the-kitchen fanatics, has seemed to some people incredible. Hence the need was felt for this fresh approach.



BOSTON WAYS AND THE WAYS OF BOSTON: Boston Ways: High, By, and Folk, by George F. Weston, Jr., is enjoying a mounting popularity in Boston, where it is being read even at lunch counters. The Beacon Press book sold out its first edition of 10,000 copies and is now in its second printing.

OUT OF ALL PROPORTION

Unitarians still exercise an influence out of all proportion to their numbers, according to two graduate students at the University of Southern California who found that they are "over-represented in *Who's Who* at a rate greater than three to one over the next leading [religious] body."

The men who reported the research are Robert Lane Brown, assistant professor of sociology at Central Washington College of Education, and Fernando Penalosa, a member of the teaching staff of the School of Library Science, University of Southern California. Mr. Lane reported he is a Baptist by preference.

Comparing representative samplings of *Who's Who* biographies with estimates of the number of adherents of various religious bodies as listed in the *Statistical Abstract of the United States,* the researchers established Unitarian ratios of 28 per cent for 1923 and 22.8 for 1957, the two years studied. They reported the next three leading groups in 1923 had ratios of 9.2, 7.3, and 3.6, and in 1957, ratios of 5.2, 3.99, and 4.35.

Religious categories studied, listed alphabetically, were Baptist, Catholic, Christian, Congregationalist, Episcopalian, Jewish, Lutheran, Methodist, Presbyterian, Reformed, Universalist (1923 only), Unitarian, as well as "no denomination" and "other denominations."

"It is true that other denominations also bear an influence disproportionately high," the report stated, "yet in no instance did these figures approach that of Unitarians. . . . We offer no opinion or answer as to why Unitarians and certain other bodies, particularly Episcopalians, Congregationalists, and Presbyterians, should continue to exercise so much influence . . ."

The report recalled a 1946 survey by Edward Darling of the Hall of Fame for Great Americans, on the campus of New York University, which revealed that eighteen of eighty-three names then included had been identified certainly as those of Unitarians, and four others as probable.

'CHRISTIANS OR SNOBS?'

Not much choice was left to Unitarians when *Saturday Night,* a Canadian magazine of business and contemporary affairs, headlined an article: "The Unitarians: Christians or Snobs?"

The article went on to explain that Unitarianism, one of the fastest growing denominations in Canada, has been termed a "snob church" or a group of "un-Christian Christians."

Then, with an about face, author Hugh Garner, a contributing editor of *Saturday Night,* explained what Unitarians think of tarianism and the growth of liberal religion themselves.

He described the historical roots of Unitarianism and the growth of liberal religion in Canada. He told in detail of the growth of the Toronto church.

He explained that the fact that Unitarianism draws its membership in Canada mostly from the urban middle and upper classes has led to the accusation that it is a snob church. Its creedless nature, he reported, makes many shy from identifying it as Christian.

PLAN FOR 'FIRST-NIGHTERS'

An attractive program, including an innovation, is in store for "first-nighters" who attend the 1959 May meetings of the American Unitarian Association and other Unitarian organizations.

A preliminary schedule released by the AUA program committee calls for a May meetings supper as the opening event of the meetings and an evening address by Dr. Martha May Eliot, both Thursday, May 21.

The supper is intended to promote fellowship among delegates and observers and to serve as a "kick-off" for the six-day series of meetings, which will end Tuesday, May 26. It replaces the fellowship parties of other years.

Dr. Eliot, who will speak under the auspices of the Unitarian Service Committee, is a sister of the late Dr. Frederick May Eliot, president of the AUA more than twenty years. Now head of the Department of Maternal and Child Health at the Harvard University School of Public Health, she is widely known as a former head of the United States Children's Bureau.

The program committee also announced that the Rev. Carl A. Storm, minister of the First Unitarian Society, Minneapolis, Minnesota, will be the speaker at the annual anniversary service, one of the high-points of the May meetings.

The tentative schedule calls for a fast-paced program, full of activity, which will follow a pattern similar to that of the 1958 meetings and include the traditional events. Among those events will be a co-sponsored evening program, an evening meeting sponsored by the Colloquium on the Nature of Man, Inc., a religious education conference, sponsored by the Council of Liberal Churches (Universalist-Unitarian), Inc., the annual Ware lecture, and the closing anniversary banquet.

The AUA annual meeting and discussions of AUA affairs will occupy most of the last two days of the meetings. Most other Unitarian organizations will schedule their annual meetings, conferences, workshops, luncheons, dinners, and programs sometime from May 22 through May 24.

Organizations planning annual meetings include the General Alliance of Unitarian and Other Liberal Christian Women, the Unitarian Ministers Association, the Unitarian Laymen's League, the Unitarian Service Committee, the Unitarian Fellowship for Social Justice, the Liberal Religious Peace Fellowship, the Unitarian-Universalist Society for Alcohol Education, the Religious Arts Guild, the Liberal Religious Education Directors' Association, the Unitarian Sunday School Society, the Unitarian Service Pension Society, and the Cosmotheist Society.

Organizations planning other events include Liberal Religious Youth (Unitarian-Universalist), the United Unitarian Appeal, the Unitarian Christian Fellowship, the Unitarian Historical Society, and the Ministers' Wives Association.

The Berry Street Conference for ministers and special luncheons for delegates from fellowships and for regional council representatives, as well as the Living Tradition of the Unitarian Ministry service are programmed. Alumni of various theological schools plan their annual dinners.

PETER I. B. LAVAN NAMED ASSOCIATE CHAIRMAN OF NATIONWIDE UNITARIAN DEVELOPMENT FUND

ASSOCIATE FUND CHAIRMAN WELCOMED: Peter I. B. Lavan (right), newly named associate chairman of the Unitarian Development Fund campaign, was welcomed at a recent meeting in Boston by Percival F. Brundage (center), general chairman of the campaign, and Walter H. Trumbull, member of the American Unitarian Association committee (now expired) that helped launch the campaign.

A New York corporation lawyer, Peter I. B. Lavan, has been named associate chairman of the nationwide Unitarian Development Fund campaign, Percival F. Brundage, general chairman, has announced.

The campaign will be the largest fund-raising effort ever attempted by the American Unitarian Association and the first such campaign in many years. It will seek funds for five major needs of the rapidly growing Unitarian movement: the ministry, fellowships, a building loan fund, campus programs for college students, and information and education services. The denomination has seen a fifty-six per cent rise in membership in the past ten years.

To meet the needs adequately will require from three to five million dollars.

Mr. Lavan long has been active in the Unitarian movement, particularly in the work of the Unitarian Service Committee, of which he has served as national campaign chairman. He wrote *Origins and Interesting Aspects of the Bible* in 1949, and has lectured frequently before Unitarian groups.

A graduate of Columbia and Columbia Law School, Mr. Lavan joined the firm of Stroock & Stroock in 1919, and has been a partner since 1924. He was named senior partner of Stroock & Stroock & Lavan in 1941.

He served as a lieutenant in the Army Signal Corps during World War I, and was personal counsel to Donald M. Nelson, chairman of the War Production Board, during World War II. He is director of a number of companies, including United Merchants and Manufacturers, Inc., Winter & Company and affiliated companies, United Factors Corporation, American Securities Corporation, A. G. Lanston Company, Union Sugar Company, and Molybdenum Corporation of America.

Among other organizations, Mr. Lavan is a member of the American Academy of Political Science, Foreign Policy Association, and Salvation Army Association, and is a director of the United Service for New Americans, Inc.

His home is in New York City.

ANNUAL MEETING CALL

The Annual Meeting of the American Unitarian Association for the election of officers and transaction of other business will be held in Boston, Massachusetts, at the John Hancock Hall on Monday, May 25, 1959, at 9:00 A.M.

WALTER DONALD KRING, *Secretary*

LOAN FUND ESTABLISHED

A revolving loan fund to assist member churches has been established by the Greater Washington Association of Unitarian Churches.

Past and current contributions to the association will be used to establish the fund and finance its initial operations. A board of managers is empowered to borrow, lend, and invest money.

Gifts, bequests, and sale of interest-bearing obligations are expected to increase the amount of the fund.

A UNITARIAN IN WASHINGTON

By MARY HILLYER BLANSHARD

WASHINGTON, D. C. — It's a grand new home — the New Senate Office Building — and well it should be for that 25 million dollars of the taxpayers' money that have built-in vibrators to ease senatorial tension. The cafeteria serves 1,600, the air-conditioned caucus room seats 300 and has booths for television and movies.

Some senators are sad about the grand new home — it has shuffleboard courts but no swimming pool. But for all that, it is a shining example of our prosperous and continuing democracy.

Mary Hillyer Blanshard, a Unitarian, is a resident of Washington and a close observer of the national government. She recently was named executive director of the Unitarian Fellowship for Social Justice.

There are nine spotlighted areas for legislation in the 86th Congress, and even the continuing renovation of the east front of the capitol will not divert attention from the brilliant glare on these crucial spots.

First was the great battle over Rule XXII, to end the filibuster in the Senate and prepare for effective civil rights legislation.

Second is the many-faceted battle on defense preparations and allocations, with internecine fights among the three major services, and involving our military as well as our economic commitments to underdeveloped countries.

Third is the continuing clash on foreign policy. From this broad area will flow many subsidiary problems of major importance. There will be Berlin, China, and the World Bank. We guarantee the bank's bonds, with no capital outlay, but how much will we pledge to the International Monetary Fund? How much for economic aid? Will Congress increase its outlay to the Development Loan Fund to a billion dollars a year? Already applications have been made for two and a quarter billions. Watch for the public hearings that will be held soon by the Senate sub-committee which is making a two-year survey of foreign policy.

UNITARIANS AT OVERSEAS AID MEETING: Mrs. Mary Blanshard and David C. Williams discuss the problems of under-developed countries with United States Supreme Court Justice William O. Douglas, principal speaker at the November 12-13 International Co-operation Workshop in Washington, D. C. Mrs. Blanshard, the executive director of the Unitarian Fellowship for Social Justice, and Mr. Williams, a member of its legislative committee, were participants in the workshop.

Fourth is federal aid to education. Fortunately, two of the bitterest foes of education, Senator Jenner of Indiana and Congressman Gwinn of New York, will not be here. The National Education Association will lead the fight for a good bill for school construction and increases in teachers' salaries, and bills will be introduced in both House and Senate. There is some optimism about the prospects, but it is unfortunate that Senator Johnson did not include education in his legislative program of "musts." When a friend of his said this was an "oversight," a Senate leader in the fight for federal aid commented wryly, "Lyndon has no oversights."

Fifth, many citizens are rushing onto the stage, clamoring for labor legislation. We still have corrupt labor leaders with us, and investigations continue on Capitol Hill. There may be more protective legislation for the vast majority of honest, clean unions. There may be a revision of the Taft-Hartley Act. The most aggressive campaign well may be for changes in the Fair Labor Standards Act — an increase in total coverage and in the dollar-an-hour minimum wage to a dollar and a quarter. Naturally the AFL-CIO will be in the forefront of the lobbying, but in respect to changing the Fair Labor Standards Act, there will also be the old and dedicated National Consumers League, headed by a Unitarian, John Howland Lathrop.

Sixth is legislation in the field of atomic energy. Senator Johnson included the development of peacetime uses for atomic energy in his twelve-point program. With Lewis Straus out of the Atomic Energy Commission, it is expected that there will be a real rapprochement between the Joint Congressional Committee on Atomic Energy and the new AEC chairman, John A. McCone.

Seventh comes a multitude of possible miscellaneous legislation which can be placed under one head, aid to depressed areas. The recession is not over; candidates battling for election heard about it from coast to coast. The recent American Municipal Association convention came out strongly for federal aid for urban renewal projects, water pollution control, local airports, depressed area aid, housing, etc. Senator Paul Douglas has long been associated with legislation in this field, especially through the Douglas-Payne bill which President Eisenhower vetoed. It called for a 275-million-dollar appropriation. It was a major campaign issue, and Senator Payne of Maine, who co-sponsored the bill and had predicted that the President would sign, lost his bid for re-election. Such a bill is certain to come before the new Congress.

Eighth is the farm problem. It seems safe to predict that many kinds of legislation will be written, great confusion will arise, and little new legislation will be enacted. The long-range conservation reserve program will be continued; it cost 118 million dollars last year and there will be a drive to extend the surplus disposal program. Our huge reserves need to be exported.

Ninth — and we must confess to an arbitrary selection of legislative items — comes the immigration problem. In the capital, Congressman Walter, a Democrat from Pennsylvania and co-author of the McCarran-Walter act of 1952, has been called "Mr.

(*Continued on page 30*)

UFSJ REPORTS HEAVY REGISTRATION FOR NATIONAL WORKSHOP

Enrollment has been heavy in the second annual National Workshop for Religious Liberals, scheduled March 9 through 11 at All Souls' Church, Washington, D. C.

That was the word from Mrs. Mary Blanshard, executive director of the Unitarian Fellowship for Social Justice, who has charge of the workshop. She added:

"The purpose of this workshop, as of last year's, is to give Unitarians, Universalists, and other religious liberals an inside and up-to-the-minute view of the issues which are most important in Washington and hence of concern to us as responsible citizens."

Four topflight newspapermen — Marquis Childs, widely syndicated columnist; Max Freedman, Washington correspondent of the *Manchester Guardian;* Richard L. Strout of the *Christian Science Monitor;* and Herbert Block ("Herblock"), Washington *Post* cartoonist — will open the three-day workshop with a "Washington off the Record" session.

Other highlights will include a talk on "Labor and the Community" by Senator Paul Douglas; a discussion of the functioning of the Supreme Court by Justice Harold Burton (retired), who will meet workshop participants in the room where the court convenes; and a reception at the home of Senator and Mrs. Douglas.

Dr. Dana McLean Greeley, president of the American Unitarian Association, and Dr. Philip Giles, general superintendent of the Universalist Church of America, will greet participants in the workshop.

The issues to be discussed at plenary and round table sessions include resources for the future, the nation's health needs, civil rights, foreign policy and peace, the population questions, federal aid to education, and labor legislation.

Committee chairmen for the workshop are Mrs. Charles Tobey, hostesses; Mrs. A. Powell Davies, hospitality; Royal Cloyd, literature; and David C. Williams, publicity.

Requests for registration should be sent to the National Workshop for Religious Liberals, Sixteenth and Harvard Streets NW, Washington, D. C. The fee is $12.50, which includes three meals to be served by the Women's Alliance of All Souls' Church, and checks may be made out to "Ernest Sommerfeld, Treasurer." DAVID C. WILLIAMS

PLAN FOR UFSJ'S NATIONAL WORKSHOP: Mrs. A. Powell Davies and Justice Harold Burton (retired), conferring in Washington on plans for the second annual National Workshop for Religious Liberals, pose for a photograph before the United States Supreme Court building. Mrs. Davies is hospitality chairman and Justice Burton, a discussion leader for the workshop.

BOARD IS DISCONTINUED

Members of the *Unitarian Register's* board of contributing editors have been notified, with an expression of appreciation for their volunteer services, that the board has been discontinued by action of the AUA board of directors.

The AUA board acted at its October meeting but announcement was deferred until the contributing editors could be notified officially. The action was upon recommendation of the advisory council of the Division of Publications.

Responsibility for obtaining editorials for the *Register* has been placed upon its staff pending further action.

The board of contributing editors, normally consisting of three writers serving three-year staggered terms, originally was established in 1948. Opinions appearing on the *Register's* editorial page since then have been those of the individual members of the board.

At termination, the board consisted of two writers. The contributing editors continued to provide editorials through the December 1958 issue and Vic Bovee, managing editor of the *Register,* said they would be invited to continue to contribute from time to time.

NEW MAGAZINE APPEARS

The Crane Review, a new journal of liberal religious thought, is being published by the Crane Theological School, Tufts University, Medford, Massachusetts. It will be published three times a year, in Fall, Winter, and Spring.

The purpose of the journal is "to deal with liberal religious thought on a scholarly level," Dr. Ernest Cassara, editor of the *Review,* reported.

DAVIES LECTURE BY STEVENSON

Adlai E. Stevenson delivered the first A. Powell Davies memorial lecture in Constitution Hall, Washington, D. C., on January 18.

The lecture was the initial project of the Davies Memorial Committee, which administers a fund contributed by friends and admirers of the late minister of All Souls Church in Washington. Russell Baird Adams is chairman.

Later lectures may be planned in other cities where there are Unitarian churches or fellowships. The lectures are intended to further the liberal ideas in religion and other areas for which Dr. Davies was a noted spokesman.

More than $12,000 has been contributed to the fund.

All Unitarian churches in the Washington area co-operated in sponsoring the Stevenson lecture.

American people must be aroused to necessity of increasing foreign economic program

By JACK MENDELSOHN, JR.

The American Assembly is a national, nonpartisan program of conferences held to throw light on major problems confronting the United States so that citizens may take effective steps toward solving them. The assembly was established by Dwight D. Eisenhower in 1950, when he was president of Columbia University.

I participated in the Central States conference of the American Assembly, held in October at Indiana University. From five mid-western states — Indiana, Illinois, Ohio, Michigan, and Kentucky — came sixty invited representatives of business, labor, agriculture, civic organizations, the professions, the major political parties, and government. Their assignment was to grapple with the complexities and conundrums of American foreign economic policy and competitive coexistence.

De Tocqueville prophecy recalled

More than a century ago, the foresighted French observer, De Tocqueville, noted that the United States would become a mighty nation because the decision-making process was so widely spread throughout the population. He added, however, this prophetic warning: the very virtue that would make us strong domestically might cause us to fall flat on our faces when confronted with great international responsibilities.

We are confronted squarely by the dilemma foreseen by De Tocqueville. We have a sense of acute involvement in the affairs of the world, but we are beset by the feeling that we do not know what they are all about. We are asked to participate in and to support the policies adopted by our government in response to immense international responsibilities, but we have not acquired a common basis of experience and judgment.

We would dismiss from consideration a politician who promised to reduce our tax load by seventy-five per cent by abolishing military forces. On a common basis of experience, we have an overwhelming consensus that it is necessary for us to remain militarily strong. But when a politician promises to reduce our tax load by abolishing foreign aid, we are caught without the support of a clear consensus. Our opinion shatters. The common basis of experience is not present.

It was the feeling of those who participated in the Central States Assembly that consensus is impossible without a wider sharing of key facts. Let me discuss some of those facts as they emerged from our sessions.

The Rev. Jack Mendelsohn, Jr., minister of All Souls' Unitarian Church, Indianapolis, Ind., who recently accepted a call to the Arlington Street Church, Boston, is a frequent contributor to the Register.

Fact No. 1. The central political fact of our time is the break-up of the international system which dominated world affairs almost until the outbreak of World War II.

Until the turn of the century, thirteen empires ruled the world. A balance of power assured that most transformations would be relatively minor. For all its failings, the nineteenth century international system provided order, administration, and arrangements for economic exchange.

By 1914, the internal stresses of the imperial system became conspicuous. By 1955, it was in total collapse and dissolution. What has taken the place of the old system are: (a) developments so far favorable to us, as in India; (b) developments so far unfavorable to us, as in China, and (c) vacuums, as in the Middle East.

The obvious implication of this is the twentieth century need to replace national and international systems of the nineteenth century with structures that represent an accurate understanding of modern requirements, practical and idealistic.

Fact No. 2. A world-wide revolution of rising expectations. Until the end of the eighteenth century, mankind accepted the view that poverty and want were no more to be questioned than illness and death.

"We've been studying brotherhood."

Rebellion against such a conception came first in the western world with the spread of the industrial revolution. It is now worldwide. The gap between wealth and want is great in the newly-developing areas of the world, and demands for diminishing it take on increasingly revolutionary overtones.

Americans cannot stand aloof from such a revolution. We cannot turn our backs on the fateful question: by what means will the newly-developing peoples seek their ends? Will they include: (a) peaceful international attitudes? (b) genuine national independence? (c) political institutions resting on consent of the governed and respect for human dignity?

Unless the future of newly-developing peoples offers a realistic prospect of economic growth and social betterment, many of them will feel that they have no choice but to accept schemes that promise economic and social progress at the sacrifice of other values.

Fact No. 3. The population explosion! The social and economic revolution is made even more acute by the bursting increase of the world's population, and no assessment of the contemporary scene can afford to ignore it. The ultimate worth of economic development will be determined by the convictions and purposes of men, and these convictions and purposes are profoundly dependent on solutions to population problems.

Fact No. 4 can be called either the polarization of power into two great camps, or the Communist threat. Every pressure in our troubled world is increased by the implacable hostility toward the free world of a militant Communist movement centered in Moscow and Peiping, and by an equally implacable determination on the part of a free world alliance headed by the United States to stem the Communist tide.

The element in this fact which is not yet part of our common understanding is the clear-cut Soviet resolution to carry out the cold war on economic grounds. On October 19, 1957, Nikita Khrushchev said to an American editor: "We declare war upon you . . . in the peaceful field of trade. We declare war. We will win over the United States. The threat to the United States is not the ICBM but in the field of peaceful production. We are relentless in this and it will prove the superiority of our system."

That was no idle threat. The degree to which Russia has penetrated the neutralist countries in Europe, Asia, the Arab world, and even South America is astounding. Waging ruble war with a flexibility that outstrips anything we have been able to equal, the Soviets have, at strategic points, gained great psychological and political advantages.

Fact No. 5. Science. With the power of the atom at his beck and call, man is threatened with destruction and challenged to previously unimagined possibilities. No field requires international co-operation more and makes its benefits more generally available than that of science.

In science, international co-operation on a world scale is most readily conceivable. In science, accomplishment rather than propaganda is what counts. Science provides the

(*Continued on page 31*)

THE REGIONS

NEWS EXPANSION URGED

That *The Unitarian Register* should carry denominational information "more fully than at present" was one of the conclusions reached at the Pocono Regional Convention of the Middle Atlantic States region after a discussion of communication and information.

Reporting the conclusion, *Brief*, a Middle Atlantic States Council of Unitarian Churches publication, added parenthetically: "This concerned headquarters information rather than church news."

The conclusion was one of several on the subject reported by *Brief*. Others were:

1. There is need for more information among church leaders about the work and action of the American Unitarian Association board of directors, the projects of the administration, and the activities of divisions and departments. Direct reports from the board to churches were urged.

2. Reports on conferences and group meetings should be made more fully to churches and fellowships.

3. Direct communications from national and regional headquarters, containing basic information, would be helpful to new trustees and officers.

4. There is a lack of information about the various independent agencies of Unitarianism.

5. Ministers should attend conferences and conventions and report them to their congregations.

6. There should be better distribution and presentation of material now being sent to churches and fellowships. Failure of ministers and others to pass on the information they receive was criticized.

"It was evident from the lack of available information and from the sentiment expressed generally that communications from national and regional offices were not sufficient, were ineffective, or somehow did not get through to the members of churches and fellowships," *Brief* commented.

NEW CONSULTANTS FOR PCUC

Addition of three consultants to the staff of the Pacific Coast Unitarian Council has been announced by the Rev. Victor V. Goff, executive secretary and regional director.

The Rev. Raymond G. Manker, Riverside, California, and the Rev. Aron Gilmartin, Seattle, Washington, have been named district consultants. They will serve the Southwest and Northwest Districts of the region, respectively.

Mrs. Harold Weaver, Berkeley, California, has been named religious education consultant. She also is listed as secretary of the council.

The district consultants will assist Mr. Goff and Mrs. Rosemary T. Matson, administrative assistant, in the following ways: Helping to establish speakers bureaus, promoting visits to isolated fellowships by ministers and laymen, helping to promote weekend conferences, working with area extension committees in starting and serving fellowships, and making recommendations for staff visits from regional and national offices.

The religious education consultant will be concerned with helping to improve communications, establishing means of exchanging and disseminating information, and establishing a lending library of books, pamphlets, tapes and films. She also will assist in arranging training sessions and seminars.

"These additional staff persons will give new impetus to our rapidly growing movement," Mr. Goff said.

The council includes more than 100 Unitarian churches and fellowships in Alaska, Arizona, British Columbia, California, Idaho, Nevada, New Mexico, Oregon, Utah, and Washington. Its headquarters are at Berkeley.

SPEAKERS AT EVANSTON DEDICATION: Among speakers at the dedication of the $275,000 Unitarian Church of Evanston, Illinois, were (above, left to right) Dr. Dana McLean Greeley, president of the American Unitarian Association; Dr. Homer A. Jack, minister of the church; Adlai Stevenson; and Dr. Preston Bradley, minister of the People's Church of Chicago.

THE CHURCHES

THE NEWS GETS AROUND

How did you first learn about Unitarianism?

All Souls' Unitarian Church, Indianapolis, Indiana, asked that and other questions of its new members. A majority of the twenty-four replies were similar.

Eighteen of the new members stated that they first had learned of Unitarianism by word-of-mouth. Other replies: radio hour (eight), newspaper advertisements (two), news items (two), and general reading (two).

Asked what prompted their first visit to the church, eleven stated they had sought out the church. Two of the eleven were looking for a church school for their children. Six visited upon the urging of friends, six after listening to the radio hour, and two through family connections or transfer from other Unitarian churches.

Thirteen persons reported that their interest in the church had been increased by the sermons. Other reasons given for increased interest were the friendliness of the church (nine), the church's liberal attitudes and absence of creed (seven), and the church school (five).

Fourteen had no specific complaints when asked what they disliked about the church. Four stated that they disliked details of the church service, such as the words of hymns or the ritual. Three listed the financial burden of moving to a new church as an annoyance.

A large majority (nineteen) stated that a feeling of general rapport with the church had made them decide to join it. Two stated they had joined to get away from an orthodox church.

The final question asked ways to reach potential members. Methods suggested were oral invitations from members (nine), continuation of the radio hour (six), forums on current events, publicized by newspaper and radio (three), and newspaper publicity directed to those who are "Unitarians but do not know it" (one).

The results of the questionnaire are being used as a guide by the membership and public relations committee of the church.

MENTAL HEALTH ACTION URGED

The Unitarian Church of Albany, New York, has joined other groups within the community in support of improved local mental health services.

After an investigation of mental health facilities in Albany by the social action committee of the church, the board of trustees passed a resolution requesting the board of supervisors of Albany County "to appoint a mental health board for Albany County to determine the exact needs of the community and to co-ordinate and expand mental health services."

Similar resolutions from other organizations were passed to the board of supervisors by the League of Women Voters at a special meeting.

New York State aid is available for community mental health programs after appointment of a mental health board and approval of a local program.

THOSE OLD, FAMILIAR HYMNS

"Why can't we sing the old fashioned hymns we were accustomed to in the denomination we grew up in?"

"Unitarian ministers gnaw ugly gashes in their knuckles as they struggle to answer this question," according to the "Parson to Person" column in the Lake Forest, Illinois, church newsletter. The Rev. Russell R. Bletzer is minister.

"In the spirit of compromise, and (you should pardon the expression) *harmony,* we are already launched into a new policy regarding hymns," Mr. Bletzer continued. "We are selecting familiar ones, those which are singable and melodious, and we are not thinking *primarily* (as we used to do) of the theology or relatedness of the words.

"We ask the big voices to distribute themselves around the congregation, where others can lean upon them. We ask everybody to do his best to sing, even if out of tune. We'll do our part from the pulpit, and Mimi Roth will keep the melody loud enough on the Hammond organ so that it cannot get lost."

"An interesting variant on the 'hymns from my childhood' theme occurred this week," Mr. Bletzer added. "A woman who belongs to one of the more orthodox Protestant churches asked for some pamphlets explaining Unitarianism, to help her prepare a talk for a study group at her church, where different religions are being discussed. She asked if she might borrow *Hymns of the Spirit,* also, to refresh her memory. Her upbringing had been Unitarian, and now — since marrying out of the faith — she misses the old hymns she used to sing in her childhood. Honest! It really happened."

WHY FRONT PEWS ARE VACANT

Certain individuals *have* been known to sit in the front of Unitarian churches. Most churchgoers, however, have attempted to maintain a temporal limbo in that area. In explanation of that phenomenon, the Rev. Christopher Raible, Jamestown, New York, offers nine reasons for remaining in the hinterland:

"You can come in late and miss all the 'superstition' of the first half of the service.

"You will have a better view of others and can see what they are wearing.

"You won't have to sing during the hymns.

"You cannot be looked at directly by the minister for you have other people to hide behind.

"You will be on a 'higher level' than anyone else due to the slope of the floor.

"You cannot hear as well, so the minister's voice will not distract you.

"You may be overlooked by the ushers when they take up the collection.

"You can sleep unobserved.

"You can leave quickly and avoid having to be friendly to anyone you don't know."

FAST PACE IN OKLAHOMA

Statistically stirred by information that membership in Unitarian churches has increased 56 per cent and church school enrollment 154 per cent in the ten-year period ending April 30, 1958, the First Unitarian Church of Oklahoma City took stock of its own growth.

The church newsletter reported:

"During the same period, the Oklahoma City church increased from 272 to 451 in membership, a gain of 66 per cent; the church school increased in enrollment from 64 to 205, or 220 per cent. Since April, church school enrollment increased 39, a further gain of 14 per cent."

WHERE DO THOSE NEW CHURCHES COME FROM?
EXTENSION EFFORTS FOLLOW SEVERAL CHANNELS

At least one new church is being voted to full membership in the American Unitarian Association at nearly every meeting of its board of directors. Where are the new churches coming from?

The answer involves a number of factors. Persons on the local, regional, and continental scene work together to build a new church. The means by which a church is organized differ according to the local situation.

On the local level, churches evolve from fellowships or branches of city churches. The regional areas co-ordinate the activities of the local groups and offer means of communication through staff trips and conferences. Continental AUA headquarters contributes its know-how through field trips and publications to organize new fellowships, strengthen existing ones, and help churches expand. It discovers, and sometimes creates, areas for growth through its program for isolated religious liberals: the Unitarian Church of the Larger Fellowship.

An example of the way the local church creates new churches is the case of Toronto, Ontario. There a city church found itself outgrowing its facilities and drawing members from suburban areas far removed from its building. It set up a procedure by which its assistant minister worked part-time organizing and serving two fellowships. Religious education workers and laymen also assisted. The result? Two new churches.

Other churches such as those at Dallas, Texas, or St. Louis, Missouri, have set up branch churches rather than fellowships to solve growth problems. In this plan, membership and financing remain in the central church. The assistant minister is responsible for the branch church until it can call its own minister.

In large metropolitan areas such as New York City or Washington, D. C., two or more Unitarian churches have formed joint committees to consider extension. The committees raise money for extension purposes, help finance fellowships through loans, and set up seminars for fellowship members on churchmanship.

Two examples of the work the regions are doing to build new churches are in the Western and the Thomas Jefferson Conferences. Both areas have extension committees whose purpose is to strengthen fellowships. The Western region planned a special course for its summer conference to train fellowship organizing personnel.

Finally comes the work of the continental headquarters in promoting new churches. Here, staff members work with isolated Unitarians through the UCLF, with individuals organizing fellowships, and with fellowships growing into churches.

Individuals living in communities throughout the world become members of the Unitarian movement through correspondence in the UCLF. Names of potential UCLF members are gathered through ministers, advertising, or through their own initiative in inquiring.

Headquarters, regional offices, and churches work together to organize fellowships, having a basic minimum of ten members. Often, UCLF members form the nucleus of a new fellowship.

Not all fellowships become churches. Some, located in areas too small for a church, retain their fellowship status indefinitely. Others grow rapidly until they call a minister. When they meet the minimum requirements set by the AUA, they may be affiliated. In affiliating, they answer the question, "Where do new churches come from?"

— ROBERT JOHNSON

UNITARIAN 'BOOM' IN YUKON

The Unitarian Church of the Larger Fellowship, which serves isolated Unitarians, has increased its membership in the Yukon Territory of Canada 400 per cent. A family of four has been added to the rolls which formerly included a lone resident of the territory.

The new members are Mr. and Mrs. John Lammers and their two children of Mile 996, Alaska Highway, Canyon Creek. The previous member is James MacDonald of Mayo, a prospector.

CHOIR SINGS WITH SYMPHONY

Thirty-three members of the junior choir of the First Unitarian Church, Chicago, Illinois, sang two performances of Arthur Honneger's *Christmas Cantata* with the Chicago Symphony Orchestra and chorus in December. The performances marked the first appearance of a children's choir with the Chicago Symphony in several years.

The junior choir, under the direction of the Rev. Christopher Moore, is now in its third season. It numbers fifty-two children, from 9 to 13 years of age. The choir is a regular part of the religious education program of the church school.

The *Christmas Cantata* was conducted by the orchestra's choral director, Margaret Hillis. Unlike many choral works, which call for children to sing only in unison with adult sopranos, it has an independent musical line for the children, and is sung in French, German, and Latin.

Mr. Moore, a former associate minister of the First Unitarian Church of St. Louis, Missouri, is studying for a doctorate in theology at the Meadville Theological School of the University of Chicago. He is a member of the Unitarian-Universalist Hymnbook Commission and the editor of *Simple Gifts,* a new collection of choral materials for children's choirs.

THE FELLOWSHIPS

25 FELLOWSHIPS EXPECTED

A minimum of twenty-five new fellowships will be established on the West Coast by May, according to Munroe Husbands, fellowship director for the American Unitarian Association.

Mr. Husbands returned in December from an extended field trip to the West Coast, where he held organizational meetings in thirty-four communities. He said that he believed there were four reasons for the rapid growth of Unitarian fellowships.

"The first cause is, in my opinion, that Unitarianism has been publicized widely in the past few years," Mr. Husbands said. Advertisements and books published by the Beacon Press have brought Unitarianism to many who had no knowledge of it previously, he added. Further, he said that "we successfully fought the stigma of disloyalty" that was attached to Unitarianism during hysteria about communism in the United States.

The second reason, Mr. Husbands said, is that persons often do not declare themselves Unitarians until they are establishing new relationships in a community to which they have recently moved. With the high rate of mobility in the American public today, more and more persons are seeking out a liberal church or fellowship when they move to a new community.

Thirdly, Mr. Husbands said that the current growth of religious feeling in the United States "is forcing people to take a stand." Individuals are finding it increasingly difficult to remain with no religious affiliation.

Finally, "the major motivation in every fellowship is religious education," Mr. Husbands said. Religious liberals establish fellowships to provide a religious education program for their children.

Mr. Husbands emphasized that all of those reasons are interdependent. For example, he said that persons looking for a religious education program would not know where to turn if Unitarianism had not received such wide publicity.

Mr. Husbands noted the enthusiasm for Unitarianism he met in the communities he visited. "If as many as fifteen or twenty persons can be induced to attend an organizational meeting, success is assured," he said.

INDIAN PROBLEMS SURVEYED

A study of Indian problems in the Puget Sound area made by the Unitarian Fellowship of Everett, Washington, has received wide publicity in the Northwest.

The study, *Northwest Indians in Transition,* was begun as an aid to teachers in the nearby Marysville school district who have Indian children in their classes. The purpose was to give teachers a better idea of the background and current problems of the Indians.

After the project was reported in *Northwest Indian News,* published by the University Unitarian Church of Seattle, Washington, requests for copies were received from libraries and social agencies throughout Washington and Oregon.

The booklet also is being used as a reference by the local county Department of Public Assistance and study groups in the area. It was mentioned by a University of Washington anthropologist at the annual convention of the National Congress of American Indians in September.

The booklet was suggested by Mrs. Morgan Bartlett, a resident of Marysville, where Indians from the Tulalip reservation attend public schools. The principal of the Marysville school district agreed to co-operate in distribution of the booklet.

A year of research by a committee of the fellowship under the chairmanship of Mrs. Bartlett produced the booklet. Copies were given to all teachers in the district.

NEW SATELLITE FROM CAPE CANAVERAL: The American Unitarian Association is expected shortly to acquire a new "satellite" launched at Cocoa, Florida, near Cape Canaveral, site of numerous missile and earth satellite firings. The "satellite" is a fellowship of about thirty persons, organized and meeting but awaiting affiliation. A number of its members are employed at Cape Canaveral. A group of members is pictured above.

EIGHT GROUPS AFFILIATE

Eight new fellowships have affiliated with the American Unitarian Association, bringing the total of active fellowships to two hundred fifty-six — the highest number of fellowships holding membership in the AUA at one time since the beginning of the lay societies in 1948.

The new fellowships are in Decatur, Alabama; Anaheim, California; Peoria, Illinois; Bay City, Michigan; Wooster, Ohio; Kingston, Ontario; Madras, Oregon; and Indiana, Pennsylvania.

WELCOME IN MEXICO CITY

It may not be the most centrally located Unitarian fellowship, but it's one of the most frequently visited.

During the past two years, the Unitarian Fellowship of Mexico in Mexico City has welcomed visitors from Arkansas, Delaware, Florida, Illinois, Louisiana, Michigan, Missouri, Nebraska, New Jersey, New York, Ohio, Oklahoma, Oregon, Pennsylvania, Tennessee, Texas, Washington, and British Columbia.

FELLOWSHIP CIRCUIT RIDER

A "fellowship circuit rider"? That was recommended for the West Coast Unitarian movement by the Pacific Coast Unitarian Conference at its San Jose meetings a year ago.

A pattern has been set by the Rev. Lawrence Marvin Jaffa of Hanford, California. For more than five years he has conducted two or more services each week while teaching in the Hanford city schools.

It's a rare Sunday that Mr. Jaffa travels less than eighty miles to serve his scattered flocks. He has served the Liberal Church of Fresno (Universalist-Unitarian) for almost two years and since September, 1957, has conducted three Sunday services a month and devoted four evenings a month to church activities as minister of the church. Fresno is more than forty miles north of Hanford.

Mr. Jaffa went to Hanford in 1953. He and his wife, Jarmila, and thirteen others organized the Unitarian-Universalist Fellowship of Hanford and Visalia in the San Joaquin Valley of California, south of Fresno. Mr. Jaffa has been its only minister.

As a "supply preacher," Mr. Jaffa also fills engagements throughout central California. In the past six years he has preached in San Francisco, Berkeley, Marin, San Leandro, Modesto, Santa Cruz, Stockton, San Mateo, Los Gatos, and Bakersfield.

Mr. Jaffa, a native of California, is a graduate of the University of California and the Harvard Divinity School. He has been student minister at the First Church (Unitarian), Cambridge, Massachusetts, and minister of the First Parish (Unitarian), Pembroke, Massachusetts. He is a past president of the Unitarian Temperance Society.

TED EWALT

THE MINISTRY

GIFT TO AID RECRUITMENT

The sum of $13,700, earmarked for establishment of a ministerial recruiting program by the Department of the Ministry, has been voted as a contribution to the American Unitarian Association by the North Shore Unitarian Church, Plandome, New York.

The contribution was made in memory of Dr. Frederick May Eliot, late president of the AUA. It will provide for one year the salary and travel and administrative expense of an associate director of the department, in charge of recruitment.

"It is hoped that other churches will contribute to the continuation of this effort," a news release from the church stated.

The recruiting program is expected to include recruitment promotion at denominational and lay conferences, especially youth and college-age gatherings, as well as at the local level; preparation and distribution of educational materials; and recruitment among college-age youth, older men in professions corollary to the ministry, and ministers of other denominations seeking to transfer to the Unitarian ministry.

The Department of the Ministry, though without personnel to conduct a recruitment program, has co-operated for the past eight years in recruitment work conducted by the Stevens Fellowship Committee, financed originally by a gift from the late Horace N. Stevens, Sr., of Plainfield, New Jersey, and continued with the encouragement of members of his family. The Rev. John W. Brigham, minister of the Unitarian Fellowship of Burlington, Iowa, is field representative for the committee.

The Rev. Leon C. Fay, director of the Department of the Ministry, expressed gratitude for the gift of the Plandome church and said details of the project will be reported later.

BAS RELIEFS UNVEILED

Bronze bas-reliefs of Dr. and Mrs. W. Waldermar W. Argow have been placed in the First Unitarian Church, Baltimore, Maryland. Dr. Argow has been minister there since 1941.

The reliefs were unveiled in December by Dr. Dana McLean Greeley, president of the American Unitarian Association, following a service commemorating William Ellery Channing, at which Dr. Greeley delivered the sermon.

OF THE MINISTERS

Westport, Conn., Arnold F. Westwood installed, December 7.

Fort Worth, Tex., Todd James Taylor installed, January 30.

John N. Mark called as interim minister to *Somerville, Mass.*

Victor H. Carpenter, Jr., called to *Norwell, Mass.*

Skillman Myers appointed chaplain, Medfield State Hospital, *Medfield, Mass.*

Dr. David Rhys Williams

DR. WILLIAMS RETIRES

After more than forty-five years of outspoken service to church and community, Dr. David Rhys Williams has retired from the active ministry.

Dr. Williams was minister of the Unitarian Church of Rochester, New York, for thirty years. Previous to his call there, he served the Third Unitarian Church of Chicago, Illinois, and Congregational churches in Ohio and Massachusetts.

More than six hundred persons attended the commemorative service held at the Rochester church in November for Dr. Williams. The congregation presented Dr. and Mrs. Williams a check for European travel, a fur stole for Mrs. Williams, and a program including a biography written for the occasion by Mrs. Joyce Morrison, member of the parish.

During his years at Rochester, Dr. Williams became noted for his support of minority, often unpopular, causes. He was a constant champion of equal rights for minority groups, maintenance of civil liberties, and world peace. In 1936 he was elected president of the Unitarian Fellowship for Social Justice, and in 1952 received its annual award as "Champion of the Oppressed."

Although retiring at the age of 68, from his church, Dr. Williams expects to remain active in Unitarian affairs nationally and locally.

In his final sermon to the Rochester church, Dr. Williams said that religion has two functions. The first is to bring people closer together. "And yet," he said, "inconsistent as it may seem at first, another equally vital function of religion is to perform the opposite task — to persuade men to separate from their fellow man, to organize into militant minorities to challenge the complacency and inertia of the rest of mankind."

The final paragraph of the biography presented to Dr. Williams stated that "his gifts to this church of his ideals, his spirit, his words, and faith are high among the sturdy foundations on which it was built. And as such, they will be the support upon which our future church life will endure."

THE LAITY

MINISTERS VIEW ALLIANCE

Most Unitarian ministers evidently believe that the greatest contribution of the General Alliance of Unitarian and Other Liberal Christian Women to the denomination comes in fields such as the promotion of denominational programs and policies, the development of liberal women as a vital force in church and community, and in providing leadership in public relations and special projects.

The statements came in response to a questionnaire sent to all Unitarian ministers in conjunction with the current self-study being made by the General Alliance. One hundred twenty ministers, representing one hundred twenty-three Alliance branches, replied.

A large majority of ministers answering stated that the most significant contributions Alliance branches make to local churches are in areas of support of its activities. Included were items such as church program, church finances, bookshops, church fairs, coffee hours, and hospitality to new members.

Leadership in program planning, providing program suggestions and analysis, and providing resource persons were the most frequently stated services that the General Alliance should provide for local branches.

Activities in the area of churchmanship, with emphasis on the over-all life of the church, were mentioned most frequently by ministers replying to a question asking what they thought were the most desirable activities for an Alliance branch.

According to the summary of replies, ministers stated that the branches might "undertake special responsibility for enriching the spiritual life of the church, for the maintenance of denominational ties, and for the direction of Unitarian extension, fellowship, hospitality, and housekeeping."

Ministers "further emphasized the need for an Alliance branch to have a strong sense of social awareness in the community and by its action to show *for what* a group of liberal religious women should stand."

ISOLATION: IT'S A WORRY

Concern with a feeling of isolation on the part of Unitarians who live at great distances from the national headquarters of the denomination was expressed by Mrs. William G. Davies, III, after her return from an extended field trip to the Midwest and West Coast. Mrs. Davies is president of the General Alliance of Unitarian and Other Liberal Christian Women.

"My major concern is with the lack of planning and expectations concerning the merger study," Mrs. Davis stated. She added that Unitarians' lack of plans to study the possibility of merger with the Universalist denomination "appears to be connected with the distance they feel from responsibility."

While there is a desire to feel a part of a continental movement, Mrs. Davies said, Unitarians separated from national headquarters "seem to need a little help in identifying themselves with the national movement."

Another concern expressed by Mrs. Davies was the national headquarters' failure to use volunteers in the regions and local churches. The denomination is "missing out on the widespread use of volunteers in the field," she said.

Mrs. Davies said that the members of the new Unitarian churches all seem to be young. "I think this is going to have a distinct effect on both the denomination and the General Alliance," she added.

Mrs. Davies visited churches and Alliance groups in Ohio, Kentucky, Illinois, Washington, Oregon, California, Arizona, Texas, Oklahoma, and Michigan.

She said that local branches of the General Alliance are working mostly in programs of support of local churches, the denomination, the Unitarian Service Committee, and religious education.

LEAGUE DOORS MAY WIDEN

Church groups other than men's organizations will be able to affiliate with the Unitarian Laymen's League if proposed amendments to the league's charter are passed.

The proposals are being circulated among chapters of the league. They will be presented for voting at the next annual meeting of the league, May 23.

As worded, the proposed amendments would permit any organization in any Unitarian or other liberal church to become a "league affiliate" on being accepted by the council or executive committee and by paying an annual subscription. Members of "league affiliates" would not have voting privileges. Male members of affiliates, however, could vote by becoming members-at-large of the corporation.

TO CO-ORDINATE LRY WORK

Young people's programs and conferences in the Midwest will be co-ordinated through a new regional committee established by Liberal Religious Youth (Unitarian-Universalist).

Known as the Mid-continent Regional Committee of LRY (MICON), the committee will co-ordinate the work of existing federations and summer conferences. It is composed of representatives from each of the five federations, the five continental LRY regional representatives in the area, and adult advisers.

Charles Williamson, Cincinnati, Ohio, was elected chairman of MICON at the organizational meeting. Donald Dick, Madison, Wisconsin, is treasurer. Advisers are Mr. and Mrs. Charles Van Dine, Kettering, Ohio, and the Rev. John MacPhee, Mukwanago, Wisconsin.

CHANGE OF ADDRESS

All changes of address should be sent to the Circulation Department, 25 Beacon Street, Boston 8, Massachusetts, at least four weeks before the change is to take effect. Both old and new address should be included. Duplication of issues not received due to lack of proper notice will not be made.

'IDEA I HOPED TO FOSTER'

"There certainly has been too much made of it."

With those words does Margaret (Mrs. L. R.) Ruch attempt to minimize the publicity she has received for sending $10 to a Beirut baker whose shop was hit by a bomb during the Lebanese crisis in July, 1958.

Mrs. Ruch, a member of the East Shore Unitarian Church, Bellevue, Washington, read of baker Elias Antouri's plight in a dispatch from Lebanon by Associated Press reporter Relman Morin.

"I felt so sorry for the baker — and the others like him — whose whole way of life was being disrupted," Mrs. Ruch said, "that it seemed I must do something." She sent her check to Mr. Antouri in care of Mr. Morin, along with a letter expressing sympathy.

"I wish you could have been there to see the excitement," Morin wrote Mrs. Ruch. "Since I don't speak Arabic, and his English and French are both pretty frail, I took an interpreter with me. When he understood what the letter said, and saw the check, he was almost speechless for a moment. Then he yelled for his brother, who works in the shop with him, and a couple of boys who do something or other in the back room—all came running. They chattered like monkeys for minutes. People came in from the street to hear, and there was a high old time for a while.

"So far as I know you are the only person who expressed your sympathy in a very concrete manner. It was a lovely thing that you did, and I want to thank you for the nice warm glow that it brought to a pretty tough and unsentimental reporter."

When the AP published Morin's story of delivering the check and the letter, Mrs. Ruch began to hear from people over the world. She has a letter from Germany, containing a German newspaper clipping of the story, and had a call from a doctor's wife in Bellevue whose husband, in Saudi Arabia, had read of Mrs. Ruch's generosity in the English-language newspaper published in Rome.

But the best letter of all was from Elias Antouri:

"I am so grateful and touched by your kind help. Though my shop was seriously damaged by the bomb, I continue to work hard to build it again. Your donation is most welcomed.

"I would like to tell you how much your so kind letter gave me courage and hope. We are so happy to see that we are not abandoned by the great people of America. I hope you won't mind if I put part of your letter in our Arabic paper to show the people here how kind are Americans toward us."

"There," said Mrs. Ruch. "There, in Mr. Antouri's words — that is the idea I hoped to foster." DOROTHY MCKNIGHT

UNITARIANS HONORED

● Mrs. Marian R. Steffens, member of the West Shore Unitarian Church, Cleveland, Ohio, received a national award for helping to organize a continuing bicycle safety campaign in her home town, Lakewood, Ohio.

NECROLOGY

CLARA COOK HELVIE

The Rev. Clara Cook Helvie, widow of the late Charles Elmer Helvie, died quietly in her sleep July 22, 1958, in her eighty-third year.

Born at Chaumont, New York, she became virtually an orphan at an early age through the death of her mother and the fact that her father became a recluse in the Adirondack Mountains. At 11 years of age, she attended the public schools of Buffalo and the Sunday school of the First Unitarian Church. Despite many obstacles, Mrs. Helvie gained an education and filled several positions of trust in the economic world.

Active in literary, sociological, and patriotic work, Mrs. Helvie wrote the "woman's society page" of the *Manila Times,* was associated with Edith Fosdick (sister of Harry Emerson Fosdick) in social work, and contributed articles to various publications. Her last literary work was *Unitarian Women Ministers,* a second volume of which was unfinished because of failing eyesight.

Graduated from Meadville Theological School in 1917, Mrs. Helvie entered the ministry when many ministers expressed disapproval of women clergy. She held pastorates at Wheeling, W. Va.; Moline, Ill.; Westboro and Middleboro, Mass.; and Milford, Me.

Mrs. Helvie was the only woman minister to participate in the dedicatory service of the headquarters building at 25 Beacon Street, Boston, and at the dedication of the First Church in Washington, D. C. She served on many committees and commissions within the denomination, and was active in numerous other organizations and movements.

Mrs. Helvie had a keen mind; a strong will-power standing for principle and her ideals; a warm-hearted generosity; a lovely face; true loyalty to liberalism; and a sense of patriotism which stemmed from her ancestral heritage from eleven of the Pilgrims of Mayflower fame, including Governor Bradford, John Alden, and John Robinson. She was a cousin of William Howard Taft.

After leaving the active ministry, Mrs. Helvie resided in Middleboro. She refused to leave Middleboro for one of the denomination's homes for the aged until her mental condition, caused by hardening of the arteries, was affected, and thereupon a physician interned her in the Taunton State Hospital. The bulk of her estate has been willed to the American Unitarian Association and the income from it is to be used to assist needy fellow clergymen. F. C. S.

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A Unitarian in Washington

(*Continued from page 22*)

Immigration." He still is. He wants no changes in the act, and although there will be a drive by big-city senators and congressmen to change the basic concept of the quota system of immigration, there is little probability of passage. There well may be, however, an open-the-door-a-little bill for refugees and orphans.

The 86th Congress has an enormous amount of hard work to do. It will be difficult to do it and forget the looming election of 1960. From our special vantage-view of the capital and the nation, we believe the men who will be chosen to head the tickets in 1960 will be those who courageously and conscientiously face up to the 1959 problems.

You have to read the fine print

Last August, when the National Defense Education Act was up for a vote on the Senate floor, Senator Karl E. Mundt of South Dakota slipped in an amendment which was passed by voice vote. It was accepted by the House without comment.

The amendment reads:

> "No . . . funds . . . shall be used to make payments or loans to any individual unless such individual has executed and filed with the Commission [of Education] an affidavit that he does not believe in and is not a member of and does not support any organization that believes in or teaches the overthrow of the United States Government by force or by violence or by any illegal or unconstitutional methods. . . ."

The American Association of University Professors will lobby to have this loyalty oath amendment repealed, and letters requesting repeal will be sent to all members of Congress. "Why," asked the AUUP at a recent Washington board meeting, "must persons in education be singled out as objects of suspicion?"

Integration

Explosions verbal and real will continue in the South for months to come, but everywhere there are faint rays of hope. There was the magnificent statement signed by 309 Atlanta ministers — it called for six specifics: freedom of speech; compliance with the law; preservation of the public schools; an end to race hatred and scorn; inter-racial communications to be maintained; and finally, God and prayer were called upon to supplement human strength and wisdom.

Arthur S. Flemming, Secretary of Health, Education, and Welfare, has given the nation a forthright report on the 16,400 students in Virginia and Arkansas whose schools have been closed. He is convinced that parents of those children will not tolerate the situation. Parents groups are beginning to be formed and heard on the side of law and integration.

Mauldin's cartoon in the Washington *Post* pictures two pathetic, involuntary truants, one saying to the other, "I started a correspondence course, until Pa learned that it was integrated, too."

Behind the News

(*Continued from page 24*)

logical springboard from which world-wide co-operation can be extended into other realms. Thus science becomes, as never before, a vital factor in the making of foreign policy.

Those, then, are the five primary facts of international life, as we who attended the Central States Assembly saw them. It should be noted that the Communist menace is only one of the five. It was our opinion that a common citizen basis of judgment on foreign policy issues must be built upon these five facts.

The fateful loom of American foreign policy turns today on our ability to take the five facts and make them a part of our common, internal wisdom.

Those who serve as policy makers need a base on which to maneuver, without having to look down all the time to see whether the rug is about to be pulled from beneath their feet. Such a base consists of broad perspectives of citizen understanding, patience and imagination, qualities which De Tocqueville contended are notoriously deficient in a democracy's approach to international responsibilities.

Initial advantages on our side

Russia has declared war on us in the economic field, where most of the natural advantages should be on our side. But every thoughtful American has cause to be concerned not only about what the Russians will do, but about what we may fail or neglect to do.

Our great advantage in international economic competition is an amazingly productive economy. The chief instruments through which we make our surpluses effective in the world are the Foreign Aid Program and the Reciprocal Trade Program.

Today we are using neither instrument with full effect. If the Mid-East crisis had not boiled up during the past summer, reminding the Congress of sensitive international responsibilities, there well might have been a disastrous yielding to the heavy mail then being received by senators and representatives calling for an end to foreign aid and a return to tariff protectionism.

Even so, there is little to inspire us. Congress demonstrated meagre sensitivity to the sharp Soviet challenge in the realms of trade and aid.

Advantages are canceled out

Our advantages are being canceled out by many things. In the Middle East and Latin America, the difficulty is simple default. We are barely working there, while the Russians are busily ingratiating themselves.

The Russians deal in barter and soft loans which do not offend sensitive national prides. We deal in direct aid which bears the stigma of charity, and require by law that the leaders of recipient countries stand up publicly and thank the United States for its generosity.

Our technicians tend to live and work on a high managerial level, often with little preparation in the culture, history, and temperament of host countries, and almost always with no language facility. Russia's work on a more modest scale, closer to the people's standards, and generally with thorough language preparation.

The Russians are able to lay plans three, five, or even ten years ahead. We must plan from one congressional session to the next.

The Russians have succeeded in inspiring a missionary spirit in the technicians they send around the world, making them willing to endure hardships and deprivations. We have a difficult time finding able technicians to send anywhere.

The challenge of brotherhood

Congress has appropriated for our entire world-wide response to the economic facts of international life during the current fiscal year less than one-half of one percent of our national product. That is in the face of the most serious international challenge since Hitler unleashed his mad ambitions on the world. If we cannot afford to pay more than that to carry out our international economic responsibilities, then we cannot afford to survive.

Those of us who participated in the Central States Assembly affirmed with little dissent that the American people must be aroused to the urgent necessity of greatly increasing and improving our foreign economic programs. We felt that the newly-developing lands of the world are as great a challenge to Americans today as were the virgin prairies a century ago; that participating to our fullest capacity, in both economic and human terms, in the world-wide revolution of rising expectations is required of us by brotherhood, by common sense, and by common defense.

ERRATUM: The Rev. A. L. Kershaw of Peterborough, New Hampshire, incorrectly identified as a Congregational minister in a news story in the December *Register,* is an Episcopalian rector.

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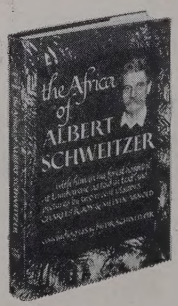

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